The Christian Century

PUBLISHED WEEKLY

A Treaty with Japan
An Editorial

Religious Liberty in Russia
By Ernest Lefever

Kentucky Blazes a Trail
By O. C. Dawkins

North Africa—The Time Is Now!
An Editorial

SEPTEMBER 6, 1950

In This Issue

O. C. Dawkins
is a Louisville, Ky., newspaperman, on the staff of that city's famous *Courier-Journal*.

Ernest Lefever
is a minister of the Church of the Brethren, now completing graduate work at Yale. He served in Europe for three years as field secretary for the World's Y.M.C.A. working among German war prisoners. For the past two summers he has served as director of the Youth Argosy round-the-world flights which have visited 21 nations and 4 possessions in the Far East, Middle East and Europe.

Nels F. S. Ferré
is professor of Christian theology at the school of religion, Vanderbilt University, Nashville, Tenn.

Edward T. Ramsdell
is professor of the philosophy of religion, also at Vanderbilt.

Fred E. Luchs
is minister of First Presbyterian Church, Athens, Ohio.

Daniel D. Williams
is professor of theology, Chicago Theological Seminary.

John B. Alexander
is professor of philosophy at Culver-Stockton College, Canton, Mo.

Evelyn Luchs
is the wife of Fred Luchs (see above) and has served on the executive committee of the Presbyterian National Women's Council.

Virgil C. Aldrich
is professor of philosophy at Kenyon College, Gambier, Ohio.

T. T. Brumbaugh
is secretary for Japan of the Methodist mission board.

Mark Rich
is secretary for town and country work, American Baptist Home Missionary Society.

James P. Wesberry
is pastor of Morningside Baptist Church, Atlanta, Ga., and the new staff correspondent of The Christian Century for Georgia and Florida.

J. R. Howe
is pastor of the First Community Church, Joplin, Mo., and first president of the newly merged International Council of Community Churches.

Contents

Editorial
- Editorial Paragraphs 1035
- North Africa—The Time Is Now! 1038
- A Treaty with Japan 1040

Simeon Stylites: A Show of Hands 1041

Contributed Articles
- Kentucky Blazes a Trail, by O. C. Dawkins 1042
- Religious Liberty in Russia, by Ernest Lefever 1045

September Survey of Books
- Man's Freedom, by Paul Weiss 1047
- The Way to God, by Maxwell Silver 1047
- Doctors Courageous, by Edward H. Hume 1047
- Is God in History? by Gerald Heard 1048
- The Confederate States of America, 1861-1865, by E. Merton Coulter 1049
- Philosophy of Religion, by John A. Nicholson 1049
- Our Rejected Children, by Albert Deutsch 1050
- The Ways of Genius, by Radoslav A. Tsanoff 1050
- The United States and Japan, by Edwin O. Reischauer 1050
- Rebuilding Rural America, by Earle Hitch 1051
- Books in Brief 1051

Correspondence 1052

News of the Christian World 1056-1063

Current Feature Films 1063

The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

Paul Hutchinson, *Editor*
Harold E. Fey, *Managing Editor*
Garland Evans Hopkins, *Associate Editor*
Charles Clayton Morrison, *Contributing Editor*
Winfred Ernest Garrison, *Literary Editor*
Margaret Frakes, *News Editor*
Cecelia C. Gaul, *Copy Editor and Librarian*
Robert L. Willett, *Publisher*
Leonard S. Meyer, *Business Manager*

Staff Correspondents

John W. Abbott (Providence, R. I.)
Hampton Adams (St. Louis)
C. D. Brodhead (Philadelphia)
C. E. Bryant (Waco, Tex.)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
J. Henry Carpenter (New York)
Walter D. Cavert (Syracuse)
Kendig Brubaker Cully (Boston)
W. Edgar Gregory (San Francisco)
George R. Grose (Los Angeles)
Nathanael M. Guptill (Portland, Me.)
W. Bruce Hadley (Omaha)
Morton Kurtz (Kansas City)
G. Merrill Lenox (Detroit)
Virgil E. Lowder (Chicago)
Acton E. Middlebrooks (Troy, Ala.)
Harvey H. Potthoff (Denver)
Henry G. Ruark (Weldon, N. C.)
D. R. Sharpe (Cleveland)
Alfred W. Swan (Madison, Wis.)
L. Ralph Tabor (Washington, D. C.)
Alva W. Taylor (Nashville)
W. L. Thorkelson (Minneapolis)
J. M. Trimmer (Huntington, W. Va.)
Raymond B. Walker (Portland, Ore.)
O. M. Walton (Pittsburgh)
James P. Wesberry (Atlanta)
J. Clyde Wheeler (Oklahoma City)
E. Ralph Wiborg (New Haven)
Marshall Wingfield (Memphis)
G. Baez-Camargo (Mexico)
W. G. Berry (Regina, Sask.)
Jiri Carda (Czechoslovakia)
Bernard Causton (World Council)
João Del Nero (Brazil)
Walter H. Griswold (Hawaii)
E. Gueron (Turkey)
K. E. Jordt Jörgensen (Scandinavia)
Mikko Juva (Finland)
Grace K. Kerr (Japan)
Innes Logan (Scotland)
Focko Lüpsen (West Germany)
A. T. McNaughton (Australia)
James R. Mutchmor (Toronto)
Cecil Northcott (England)
P. Oomman Philip (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
Siegfried Scharfe (East Germany)
Howard Schomer (France)
W. T. Thomas (Southeast Asia)
A. R. Tippett (Fiji)
Hugh J. Williams (Puerto Rico)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1900, at Chicago, Ill., under the act of March 3, 1879.

Copyright 1950 by Christian Century Foundation. All rights reserved.
Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.00 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 15 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

Sept. 4-8. Methodist Student Movement Regional Leadership Training Conference, Pine Crest, Colo.
Sept. 5-8. National Fellowship of Reconciliation Study Conference, Evanston, Ill.
Sept. 8-10. National Fellowship of Reconciliation 35th Anniversary Conference, Evanston, Ill.; Harold A. Bosley, Canon C. E. Raven, Garry Davis, leaders.
Sept. 11-13. Lutheran Welfare Conference Atlantic-Central Regional Meeting, Buffalo.
Sept. 12-13. Hartford Seminary Foundation 33rd Annual Pastors' Conference, Hartford, Conn.; Clarence E. Pickett, lecturer.
Sept. 13-14. Lutheran Home Missions Conference Annual Meeting, Chicago.
Sept. 13-14. National Lutheran Editors' and Publishing House Managers' Association 38th Annual Meeting, Minneapolis.
Sept. 14-15. Church Building Committee and Interdenominational Bureau of Architecture Midyear Meeting and Conference on Church Architecture, Dayton, Ohio.
Sept. 18-22. National Lutheran Council Semiannual Staff Meetings, Chicago.
Sept. 19. Federal Council of Churches Executive Committee Meeting, New York.
Sept. 19. World Council of Churches Executive Committee Meeting, New York.
Sept. 19. Lutheran Foreign Mission Conference of America, Chicago.
Sept. 19-22. Minnesota School of Missions, Minneapolis.
Sept. 20. World Council's Conference of U.S.A. Member Churches Executive Committee, New York.
Sept. 20-21. National Council of Churches Executive Committee Meeting, New York.
Sept. 22-25. Missionary Education Movement Executive Committee and Board Meetings, New York.
Sept. 21-28. National Christian Teaching Missions, Tamaqua, Pa.; Mount Pleasant, Scottdale, Pa.; Lima, Ohio; Great Falls, Mont.
Sept. 24-Oct. 1. Religious Education Week.
Sept. 26-30. Conference on Camping (International Council of Religious Education), Green Lake, Wis.
Sept. 28-Oct. 3. National Christian Teaching Missions (Federal Council of Churches, International Council of Religious Education), San Antonio, Tex.; Kalispell, Mont.
Oct. 1. World Communion Sunday.
Oct. 3-5. United Presbyterian Church, New York Synod, Washington, D. C.
Oct. 4-12. United Lutheran Church 73rd Biennial Convention, Des Moines.
Oct. 5-12. American Lutheran Church 11th Biennial Convention, Columbus, Ohio.
Oct. 5-12. National Christian Teaching Missions, Woodland, Mich.; Bay City, Mich.; Huron, S. D.; Santa Paula, Calif.
Oct. 8. Chicago Sunday Evening Club; Oscar F. Blackwelder, speaker.
Oct. 8-15. United Council of Church Women Ecumenical Register Week.
Oct. 10-15. International Disciples Convention, Oklahoma City.
Oct. 12-19. National Christian Teaching Mission, Detroit.
Oct. 15. Chicago Sunday Evening Club; Walter H. Judd, speaker.
Oct. 15. Laymen's Sunday.
Oct. 16-24. United Nations Week.
Oct. 17-18. International Council of Religious Education Regional Audiovisual Education Institute, Nashville.
Oct. 29. Reformation Sunday; World Temperance Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, SEPTEMBER 6, 1950 NUMBER 36

EDITORIAL

Getting Back into The Swing

NOW COMES the time of year when the pulse of activity starts to quicken in most churches. Gadflies such as Simeon Stylites may deplore the "summer letdown," and have all the arguments on their side. Nevertheless, it happens in most churches, and will continue to happen. The parson goes on vacation; the choir is given a well earned rest; the Sunday school is reduced to a skeleton operation, or suspended entirely. For weeks past the engine has just been idling; now comes the time when it is expected to slip back into gear. Ministers, meeting their colleagues or their parishioners on the street, assure them heartily that they are "just getting back into the swing of things." And this is very meet, right and their bounden duty. We trust, however, that they realize that the congregations to which they are returning are not the same congregations they saw vanish when vacation-time set in. Those who sit in the pews now are burdened with new anxieties. The questions which they ask of life may not be new, but they are asking them with a new intensity. Never has the world been more perplexing or dismaying. The confidence has gone out of life—that is the terrible fact which the churches reviving from their summer stupor must face. For the ministry, this means that getting into the swing of things will require more hard thinking than ever. The spiritual leader of a congregation must find time to reflect and, with a determination hitherto perhaps unknown, to cultivate personal spiritual poise. In the world outside the church there will be nothing much, for months ahead, but confusion and incitement to panic or rage. If the church is to prove for those who seek its ministries a source of courage and a center of calm, its ministers must be able to show that they have inner resources which do not fail even when the world goes mad.

Congress Asked to Enact UMT Legislation

IF THE COUNTRY were not in such an abnormal frame of mind, the current performance at Washington to prod Congress into passing a Universal Military Training bill would be greeted with incredulous laughter. Here is a bill, S. 4062, which would require every American boy sometime between the ages of 17 and 20 to spend a year in army drill. Members of the Senate armed services committee, which is holding hearings on the bill, are said to be unanimous that it must be passed right away. Defense Secretary Johnson is reported to have told the committee that UMT is "vital to the security of the country." General Bradley and, of course, the Legion and the Veterans of Foreign Wars testified that it is a necessity. Yet (1) President Truman has said that he doesn't want it before this Congress, lest it mess up the rest of his program for dealing with the Korean crisis; (2) Secretary Johnson has agreed that it should only be enacted on a stand-by basis, to come into effect after the Korean fighting is over or after January 3, 1952, or at least sometime in the nebulous future; (3) General Bradley has said that if the bill is enacted the army is too busy doing other things to tackle this assignment now. In other words, Congress is being high-pressured to rush through a law to militarize the nation, a law that would put every boy into uniform and under army indoctrination, at a time when the army says it can't handle it and the President says he doesn't want it! Does that make sense? Then why is the bill being pushed? We can think of only two reasons. First, passing it would still further demonstrate that President Truman does not control the foreign and military policy of the government, and there are many in both parties and in the Pentagon who would like to do that. Second, in the words of the *New York Times,* strong supporter of the bill: "The congressional friends of universal military training had been trying for three years and more to bring it to a decisive test and thought this the most propitious time, what with the shortage of ground troops in Korea, to promote it."

A New Development in the Mindszenty Story

FOR an unconvincing interpretation of an important development in Europe's church life it has been a long time since we have seen the equal of the dispatch which George Weller sent from Vienna late last month to papers using the Chicago Daily News Foreign Service. The facts Mr. Weller had to deal with were these: The Roman Catholic bishops of Hungary have elected a new vicar-general for the archbishopric of Esztergom. This is the archdiocese of Cardinal Mindszenty. The archbishop of Esztergom is, by virtue of his office, head of the Catholic church in Hungary. With Cardinal Mindszenty in prison, the vicar-general will exert tremendous power. The bishops made two elections which the Communist government vetoed by arresting the men elected. Thereupon the bishops knuckled under and elected a Monsignor Miklas Beresztoczy. Beresztoczy is counted on to work hand in hand with the Communists, who are thus about to gain

the domination over the Catholic church in Hungary for which they have been aiming so long. So much for the facts. Now for Mr. Weller's interpretation. Beresztoczy, he says, is "corrupt," has been guilty of sexual irregularities and anti-Semitism, and, in short, is "a careerist priest with a spotty record." But it is also true that Mindszenty made Beresztoczy, first, "Catholic head of the department of religious affairs in the ministry of culture," and later, when the Communist police exposed his sexual record, head of Catholic Action in the country. As such, he stood trial with the cardinal, was convicted but later pardoned. Beresztoczy, it appears, had a distinguished church record, which put him in line for the Esztergom vicar-generalship. How could he have achieved it? Says Mr. Weller of his sexual difficulties, "The cardinal never realized that such qualities could exist in a priest"; of his promotion to head Catholic Action after exposure, the cardinal was "unaware that the Communist charges of scandal in Beresztoczy's life were correct." Thus this unhappy story adds up to an admission that the Communists now have the man they want, by vote of the Catholic bishops, in the key post in the Roman Catholic Church in Hungary, and that he became a logical candidate for that post because the cardinal knew nothing of the life or reputation of the man he was pushing forward. If the explanation is true, it leaves Cardinal Mindszenty's competence to serve as primate under serious doubt.

No Theological Deviationism, Says Papal Encyclical

MOSCOW is not the only infallible source of dogma which does not intend to permit any deviationism within the ranks of the faithful. On August 22 Pope Pius XII issued an encyclical, which will be known as *Humani Generis,* that went into great detail as to what is and what is not permitted a Roman Catholic engaged in theological or philosophical speculation, biblical study or scientific research. The document will be discussed, both within and without the papal church, for years. In a sentence, it may be summarized as saying that the pope's word must be accepted on matters of doctrine, since, as he quotes, "He that heareth you [the pope], heareth Me [Christ]"; but in other matters Catholic scholars are permitted a certain latitude "provided that all are prepared to submit to the judgment of the church." Newspaper reports from Rome speculate that this encyclical was issued at this time to squelch rumblings against the new dogma of the Assumption of the Virgin. Although a Vatican spokesman brushed off the remonstrances of the archbishops of Canterbury and York against promulgation of the dogma with the true observation that what the Anglicans are really against is the dogma of papal infallibility, there are rumors that all is not calm inside the Church of Rome itself. Some Catholic theologians in Holland, Belgium, Germany and France are said to be dubious about the new dogma. Ever since the Jesuits established their pre-eminence at the 1870 council which proclaimed papal infallibility, some members of other orders have been restive. Now the pope has sharply admonished any who might be considering reserving their unequivocal acceptance of the new dogma. And incidentally, he has taken the opportunity in the same document to put an end to any nonsense about the authority of papal declarations on doctrinal matters in encyclicals. "If," he says, "the supreme pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that the matter, according to the mind and will of the same pontiffs, cannot be any longer considered a question open to discussion among theologians."

U.N. Mediator Gives Up in Kashmir

SIR OWEN DIXON, mediator chosen by the United Nations to settle the dispute between India and Pakistan over Kashmir, has quit. He has announced through New Delhi and Karachi that his efforts to work out a compromise settlement have ended in failure, and he is on his way back to report in person to the coming session of the U.N. Assembly. Sir Owen went to Kashmir under a U.N. commission resolution which instructed him to arrange for a plebiscite in which all the inhabitants of voting age would ballot as to whether their state would be a part of India or of the Muslim dominion. He found Pakistan eager for such a plebiscite, since it was sure that the predominantly Muslim population would vote to join the Karachi government. But Pandit Nehru, acting for India, would consider nothing but a partition to be followed by a plebiscite within the part now held by the Indian army. There the negotiations have foundered, for neither side would give an inch. A cease-fire order, arranged by the U.N. at the beginning of last year, has stopped outright war. But some sort of compromise must be reached soon or the troops both sides have massed in the little state will touch off an explosion. Better feelings have seemed recently to mark the personal relations of the two prime ministers, Nehru and Liaquat Ali Khan. More than that is needed, however, to insure peace. And Nehru's representatives at the U.N. will have trouble convincing the rest of the world that his policy in Kashmir represents the spirit of Gandhi controlling India's relations with its closest neighbor.

Will Adenauer Direct the Atlantic Alliance?

HAD IT BEEN suggested last year, when the North Atlantic pact was up for approval in Congress, that within twelve months Dr. Konrad Adenauer, chancellor of the West German state, would be running the military alliance, the idea would have been dismissed as fantastic. Well, Dr. Adenauer is not running the alliance yet, but he is getting closer to the point where he can do so with every week that passes. For the head of the Bonn government is in a position where he can begin to tell the United States, Great Britain and France what military policies they must adopt because all three realize how indispensable a German army and a German armament industry are to the plans they are formulating for the defense of western Europe. So far Dr. Adenauer has demanded only two things, but both have great significance. In the first place, he has said that West Germany must be allowed to have a defense force of its own at least equal in size and equip-

ment to the "police force" the Russians are training in East Germany. Dr. Adenauer has also demanded that the United States, which left South Korea open to invasion, shall immediately send heavy reinforcements to the 110,000 men it now has in West Germany. His demand is the same as that which the French are making, but Dr. Adenauer is more specific. He wants three more U.S. divisions "in the next three months," and then this holding force must be built up "to include about ten tank divisions." Mr. Lippmann recalls "that in 1943, at the top of our mobilization, we had only 15 armored divisions in the field." The significance of these two opening demands from Bonn lies in the fact that the first proposes to reverse one of the principal aims for which we said we fought the war—to end forever Europe's fears of an armed Germany—while the second would force another basic revision of America's military policy. Can Dr. Adenauer enforce his will on the three occupying powers? Well, less than a week after he made his speech, an inspired dispatch from Frankfurt on the front page of the *New York Times* began: "Serious consideration is being given in Washington to a proposal for the reinforcement of U.S. military strength in Germany."

Southwest Africa and The Assembly

NORTH AFRICA will not be the only troubled spot on that continent whose problems will be before the session of the United Nations Assembly which opens on September 19. (See "North Africa—The Time Is Now!" in another column of this issue.) As a matter of fact, North Africa may never come up in the Assembly at all, although the U.N. will make a major mistake in judgment if it is excluded. But the Assembly cannot dodge the issue raised by South Africa's refusal to bow to the opinion rendered by the International Court of Justice on the administration of Southwest Africa. That opinion was summarized in The Christian Century for July 26. Among other things, it provided that the Union of South Africa is legally required to submit annual reports to the Trusteeship Council of the U.N. on its administration of the Southwest Africa mandate. This is something Prime Minister Malan has said his government would no longer do. If no such report has been made by the time the Assembly convenes, then the Union of South Africa will be openly defying the world court. And the Assembly will be forced to deal with the question of what it is going to do about it. Moreover, the last Assembly, in an effort to lessen mounting racial bitterness in South Africa and the tension between that dominion and India over the treatment accorded residents who are natives of India and Pakistan, proposed a round table conference between the three governments. The proposal was accepted. Then South Africa enacted the Group Areas law, which will herd Indians into reservations where they will be segregated, and India and Pakistan naturally refused to go ahead with the round table. What is the Assembly going to do about that? These South African issues cannot be avoided by the Assembly. An effort to dodge them will be in itself a decision rife with meaning for the U.N.'s future. If U.N. authority must be upheld in Korea, where it is assaulted by a nonmember, it cannot be allowed to be scorned in South Africa, where the offender is one of the member-states being called on to help enforce U.N. authority in the Far East.

America's Plenty Mocks Asia's Hunger

A METHODIST bishop, J. Waskom Pickett, boarded a plane in New York the other day on his way back to his area (Methodists don't have dioceses) in India. Just before take-off time Bishop Pickett issued an appeal to the American people to share their surplus food, especially wheat, with India. He had made the same plea two days before to President Truman. Bishop Pickett told of the famine conditions which have spread in India since the war cut former rice supplies and the partition kept most of India's former wheat supply in Pakistan. He told how our refusal last year to ship surplus wheat in response to Nehru's request, when the Indian prime minister visited this country, has furnished ammunition for Communist agitators. And he told of the more than 400,000 surplus tons of wheat we are holding, which will soon rot unless it is used. Perhaps after he had climbed on his plane and opened his New York paper the bishop read such a dispatch as this: "Central Jersey potato growers regard this year's potato crop as about the best in history, but they are an unhappy lot. The spuds are going to rot and many growers are faced with heavy losses. Mounds of potatoes can be found on fields in Monmouth, Middlesex and Mercer counties. They have been dyed green to prevent resale. They await purchase at a penny a hundredweight." We have listened to many profound economic explanations as to why this nation cannot give its surplus food to the hungry in countries like India. Some of those explanations we have reported in these pages. We don't believe a word of them. We believe that using our surpluses to feed the hungry is something we could do if we had the will to do it. We believe that it is something Christians should demand of their government that it do.

Catholic Priest Sponsors Protestant D.P. Family

WE LIKED that headline when we saw it in a newspaper the other day. A Roman Catholic priest, the item said, had arranged to have a family of Latvian Lutherans admitted to this country under the displaced persons law, and had taken them—an old man, his son of 43 and the son's wife—into his home in Des Moines. When we looked closer we were not surprised at the story. The priest, it turned out, was Monsignor L. G. Ligutti, executive secretary of the National Catholic Rural Life Conference. Yes, that is just the sort of thing Father Ligutti might be expected to do. . . . So many questions are being asked about the status of conscientious objectors under the new draft that the National Service Board for Religious Objectors has issued a long memorandum which seems to cover any case that might come up. If you want a copy, send to the N.S.B.R.O. at 1000 Eleventh St., N.W., Washington 1, D.C. The board is a service agency supported by more than twenty churches and religious bodies, principally the Church of the Brethren, the Men-

nonites and the Quakers. . . . As an illustration of the response which is mounting to President Truman's Vatican embassy "trial balloon," here is a wire sent him by Episcopal Bishop Karl Morgan Block, president of the Northern California-Western Nevada council of churches: "Representing 22 Protestant denominations in northern California and Nevada with a voting constituency of a million people, our council of churches urges you most earnestly not to establish a permanent diplomatic relationship with the Vatican. I am constrained to add to this request a solemn word of warning should you yield to the pressure of the Church of Rome and its friends in this matter. Seldom if ever have our people felt more strongly about what they believe constitutes an invasion upon the sacred American principle of separation of church and state." . . . Speaking of separation of church and state, the national headquarters of Protestants and Other Americans United for Separation of Church and State (P.O.A.U.) has moved to 1633 Massachusetts avenue, N.W., Washington, D.C. That's a good address to jot down in your pocket memo book. . . . For a well written account of the background of the Korean crisis from the Communist point of view, read *Inside North Korea,* by Anna Louise Strong. Miss Strong publishes the book herself for 28 cents a copy at Montrose, California. Inside the front cover is a summary of Miss Strong's remarkable career. It says nothing about her expulsion from the Soviet Union or her denunciation in the Russian press as an American spy.

North Africa—The Time Is Now!

REPORTS from Cairo indicate that Egypt or some other member of the Arab League will bring charges against French rule in North Africa at the coming U.N. General Assembly. It would be more cheering to read that the United States intended to bring such charges, but that could hardly be expected of a country where church leaders have evidenced so little knowledge of or concern for the welfare and salvation of the people who live between the Pillars of Hercules and the Suez canal. In a time when Suezes and Gibraltars no longer provide security, it is of primary importance to possess the good will and respect of whole areas of people. For centuries even elemental justice has been denied the inhabitants of the Occidental Arab countries of North Africa. Only their devotion to Islam has kept them from flocking to the Communist fold. But today the old ties are being broken as education and contact with the Western world lead North Africans to question their faith and the institutions which have sprung up around it.

There is every evidence that great changes are in the making along the southern shores of the Mediterranean. The masses are no longer satisfied to remain poverty-stricken and ignorant. They are growing indifferent to a religion which teaches them to accept their condition as God's will. Unfortunately, as they cast about for alternatives they find only secularism and communism competing for their allegiance. There are a few moribund Christian institutions where, with some effort, they might learn about Christ's alternative. But there is no active and vital attempt being made to win North Africa to Christianity. Indeed, the total impact of both French Catholicism and Protestantism and the meager efforts of the few poorly supported and colonially minded missionaries from other countries militate against the spread of Christianity.

I

The area generally known as North Africa comprises the countries of Morocco, Algeria, Tunisia and Libya. They are the homelands of 20 million Berbers (often spoken of as "Occidental Arabs"). Morocco is approximately the size of our coastal states from North Carolina through Florida. Algeria is about equal in extent to New York, New Jersey, Pennsylvania, Ohio and Indiana. Tunisia is about the size of Louisiana. And Libya is almost as large as Algeria. It is not, however, the size of these countries that makes them of such great importance. It is their location along the southern coast of the Mediterranean in the path of world trade—and world wars—that has made them prized colonial possessions.

France has long controlled Morocco, Algeria and Tunisia. Spain owns a portion of Morocco, and the internationalized port of Tangier has also been carved out of that country. Libya belonged to Italy until overrun by the Allies in World War II. Since the war it has been the subject of heated discussions at the United Nations. Owing largely to pressure exerted by the small nation members, the U.N. finally refused big power moves to divide the country and have guaranteed it independence on January 1, 1952. A commission has been appointed to carry this decision into effect.

The decision to allow Libya independence has raised the hopes of the peoples of French North Africa. As ready for independence as Libya, their leaders have formed a "Committee for the Freedom of North Africa." Representatives of this committee have been working among the delegations to the U.N. for the past two years in an attempt to line up backing for their cause once it is formally presented. Much of the dynamic for the committee's work is furnished by Emir Abd el K'rim, escaped Riff chieftain whose exploits in his native Morocco have made him France's most feared enemy, not excepting Ho Chi-minh in Indo-China.

The iron curtain of French policy has kept the world in ignorance of the real situation in North Africa. These Mediterranean possessions are infinitely more important to France than are Indo-China and all of its other Pacific holdings. The real goal of French colonial policy is to keep French North Africa at any cost. There is widespread dissension in France as to the value of Indo-China, even if it can be held. But even French Communists agree that France's place as a world power depends upon her ability to hang on to her North African possessions. That is why the struggle there is so bitter. That is also why France has pulled down the curtain on news from that area.

Since the war it has been necessary for France to establish police regimes in all three countries. No Russian satellite is under stricter control than are Morocco, Algeria and

Tunisia. And in no Russian-controlled country do the people live in greater terror of the police. Since May 12, 1943, the day American forces liberated Tunisia, tens of thousands of North Africans have been killed, hundreds of thousands imprisoned and millions terrorized. On May 8, 1945, which was also V-E Day, France used American lend-lease planes and tanks to kill an estimated 40,000 Algerians. In North Africa it remains as much as a man's life is worth to express an opinion in favor of independence in any of the three countries. Yet France is our partner in the Atlantic pact and other efforts to protect democracy!

II

The problem France faces in North Africa is much the same as the problem Britain faced in India and the Netherlands in Indonesia. Within a few years all these countries will gain their freedom. The French can go on fooling themselves with the statement that Algeria wants to be part of France and that Morocco and Tunisia will finally see that their best interests are served by French rule. But it is hardly probable that the French can maintain control over Tunisia for as much as ten more years, over Morocco for as long as fifteen years, or over Algeria for another quarter-century. If France would recognize the inevitable and begin now to plan for a friendly and cooperative relationship once the North African countries become free, much bloodshed and many tears could be avoided. But there seems now no reason to hope that France will change her present policy.

North Africans must, therefore, turn elsewhere for help. Two sources of possible help are open to them. They have chosen to make their appeal to the United Nations. So far they have not secured a hearing. If the U.N. remains adamant in its refusal to hear or help them, they will almost certainly look elsewhere before long. And then they will receive help—of a kind.

For this reason, if not for the more moral reason that there is justice in their plea, the U.N. should come to their aid, and quickly. Russian agents have been at work along the Mediterannean's southern shores since the end of the war. To date, they have been unsuccessful. But their influence is growing. The countries of North Africa can be saved for eventual development into democracies if the U.N. acts now. Five years from now might be too late.

III

We wish North Africans could be told that while the governments of presumably Christian nations may have failed them, Christians in those nations have had a real concern, as evidenced by their ministries. That has been the one saving factor in the terrible situation in the *Oriental* Arab countries. However unjust might be the action of individual governments or of the U.N., Christians could always point to their great educational and social institutions in that area. There are no such institutions in the *Occidental* Arab lands. And there is no indication anywhere that Christian leaders are planning any such ministry to the people of North Africa.

For months the leaders of the Foreign Missions Conference labored over plans for Protestant missionary advance over the world. When they had finished, North Africa was about where it had been in the beginning. With scattered exceptions, the whole area has been left to the care of French Protestants and to "faith" groups. Of all the American mission boards only the Methodists had any program for that area, and theirs was pitifully small. To influence an area of such vast size with a population of 20 million, all that was envisioned was a budget of $75,000 to support the work of 22 missionaries. In addition, several buildings were to be built or repaired. This was the dream of American mission leaders for advance in North Africa. Its realization is by no means assured. Yet in comparison with what has previously been put into work in the area, this goal is large. It is almost double the amount that was spent in the same area in 1947.

Why should so little mission interest and so few mission dollars be invested in North Africa? Any mission executive can give many reasons immediately. North Africa, he will say, is the exclusive preserve of the French Protestants. True, they have shown little concern for or ability to reach the native population, devoting most of their energies to looking after French settlers; but what can we do? It is really their job. That is why we haven't developed great universities like those in the Near East. The French would not look with favor on an American-sponsored school in Tunis or Algiers. Then, we have so many other calls. We cannot go everywhere. And what work we have had in North Africa has not been very successful.

There you have it. North Africa isn't a field where statistics show up very well. The Methodists have been there a long time. Yet today their work is still with individuals and their statistics are in three figures. And it is quite possible, though we do not believe it probable, that when independence comes to these areas, missionaries may be forced to withdraw. It is this very fact which should challenge the mission movement to greater effort in this particular area.

It is not entirely fair to judge the possibilities in North Africa by what has happened in the past. A poorly supported missionary endeavor, understaffed and constantly prodded to hurry up and produce results, gradually loses faith in its own ability to accomplish the job and becomes bogged down in discouragement. That is what has happened to Protestant missionaries in North Africa. It is also true that under such conditions, a field does not attract the most able missionaries in numbers. North Africa has had, and now has, some of the greatest missionaries on any field at any time in missions history. It has also had more than its share of the misfits, the mediocre and the fundamentalists.

North Africa has had missionaries oriented by their training and by the demands of their home base constituency to the idea that their job was to build a church. Not having accomplished that, they have thought of themselves as failures. And many of them have not been ready to adjust to the situation with which they were confronted. Instead of encouraging such pioneers as Guyer Kelley, who found baseball a better medium than preaching for spreading the gospel among Muslims, they have tended to smile tolerantly at Dr. Kelley's activities and to wish he would get down to *real* missionary work. Yet it

is safe to say that when there is an independent Tunisian government, no single individual or institution will exert a more favorable influence upon those who finally decide the government's attitude toward Christian missions than this unorthodox little man from Baltimore.

It is also true that many missionaries have erred in aligning themselves behind the colonial governments of North Africa. There is not one Christian Berber prominent in the independence movement in any of these countries. In fact, independence leaders claim to be unaware of a single Christian Berber who is a member of any of the independence parties. This is partly the fault of party leaders, who have tended to keep the independence movement within Islam. It is equally the fault of shortsighted missionaries who have deliberately tried to herd their converts away from the movement. On the other hand, Algerian missionaries have urged converts to accept French citizenship. The sorry result is a Christian group in that country who are not at home in their own land. Many of them finally go to France, where they are generally lost to the church.

The situation in North Africa is far from hopeless. The very revolution which is taking place there indicates that the people are in a mood for change and improvement. Missionary opportunity was never greater. That is why it is of such great importance that Christian missionary leadership should seize this period for renewing effort in that area. We are as concerned that the strategic significance of the next few years seems to have escaped missionary leaders as we are that the governments of the democracies, including our own, are failing to see the opportunities implicit in the situation.

A Treaty with Japan

DEMANDS for a peace treaty with Japan are piling up. They do not come from the common people of either country, for not many of them know that there never has been a peace treaty signed to end the war of 1941-45, and if they were told they would probably show little interest. But the governments of the United States and Japan want a peace treaty. They have many reasons to seek an end of the military occupation, which has already lasted too long. On August 16 the *New York Times,* in an obviously inspired report from Washington, stated that "major developments" concerning the negotiation of a treaty could be expected "in a week or two."

Why, after all these months of delay, should this peace treaty be rushed into negotiation at this moment? It will be answered, of course, that such a treaty should have been put into effect long ago in order to regularize the international position of the Japanese government, restore it to full sovereignty and clear the way for the resumption of economic dealings with the non-Communist parts of Asia, which is essential for Japan's future. If Japan is ever to get off the American dole it must export. It cannot export much until it is able to deal with other Asiatic nations as an equal. These are all sound reasons for a treaty. They would have produced a treaty before this had it not been for the opposition of China, the Philippines, the Soviet Union and the Pentagon.

But these are not the reasons why this pressure has suddenly been applied to secure a treaty *now*. The real reasons are that we have become convinced by events of the past six months that we want permanent army, navy and air bases for U.S. forces in Japan, and we are beginning to think that before long we may need the help of a Japanese army to beat Russia. General MacArthur started the buildup for securing permanent bases in his cryptic New Year's Day address to the Japanese people—the address which The Christian Century said (January 18) may have puzzled the Japanese as much as it puzzled us. Readers in Japan quickly informed us that they were not at all puzzled; the speech was understood there to mean that the United States wanted Japanese bases.

Throughout last spring this pressure continued. The Pentagon, which had been set against any treaty on the ground that it might end the present U.S. occupation, was brought around by the state department with a promise that the treaty would incorporate a pledge of such permanent bases, or be accompanied by such a pledge. The chiefs of the various branches of the service went to Japan to get this deal lined up. Finally, just as fateful June 25 was approaching, John Foster Dulles was tapped by the administration to start the wheels of negotiation grinding to turn out such a treaty. He had barely finished a visit to Japan to size up his assignment on the ground when Korea erupted. Since then, Washington—state department and Pentagon together—has pushed for treaty action, fast.

Meanwhile, General MacArthur has authorized the enlistment of 75,000 "police reserves" in Japan, and says he will "augment this force further should the need arise." These, he insists, are simply police; their business will be confined to dealing with "internal disorder." Would the Russians give any different description of the "police" they have recruited in East Germany? And while the supreme commander, in his recent letter to the commander of the Amvets, said that "only a seer could answer the question you pose concerning the rearming of Japan," and urged caution, he also wrote: "Should the course of world events require that all mankind stand to arms in defense of human liberty and Japan come within the orbit of immediately threatened attack, then the Japanese too should mount the maximum defensive power which their resources will permit."

The blunt fact behind all the hints and rumors is that the United States, which less than five years ago said that peace required a Japan stripped forever of its armed forces, is now moving as swiftly as possible to resurrect a Japanese army. To be sure, there will be certain difficulties, owing to the fact that we have hung some of the best Japanese generals and sent many of the others to prison for long terms. But if the situation in Korea continues to look as though we might need that Japanese army, let there be no doubt that we will soon get it. Constitutions can be changed; generals can be pardoned. Strangely enough, one has to hunt up Japanese writers these days to read anything about the dangers of Japanese militarism. And such writers find their warnings frowned on by SCAP.

Perhaps this is all part of the "dynamics of history." We can't help wondering, however, what the Japanese people

think of it. It hasn't been so long—just a brief five years—since we were telling them that we had come to deliver them from the burden of militarism. It hasn't been so long since General MacArthur made his pacifist speech—for that is what it was—on the deck of the Missouri. It hasn't been so long since we told them that if they wanted to be worthy of our confidence they must write a new constitution and put into it a final, eternal and complete renunciation of all power to make war. They must covenant with themselves and with the rest of the world to have no army, no navy, no airforce, no war ministry, no naval ministry—nothing that could in any way be made to look like rearming. Kagawa is still stumping back and forth across the United States and Canada pointing to this as proof that Japan has entered a new day. Apparently no one has tipped him off that a new set of signals has been called in Tokyo.

What do the Japanese people think of us? Especially the younger Japanese—the ones who believed what we said five years ago about having "saved" them from the devils of militarism? Now that they see us pressing for a peace treaty, so we can have a Japanese government with sovereign powers to grant us permanent bases and so it can change its constitution and resurrect a Japanese army to back us up in handling Russia and her Far Eastern satellites, do they grow cynical? Do they conclude that our noble precepts about doing away with arms were talk we could afford to indulge in at the hour of victory, when we seemed to have the world securely under control, but that when the going grows hard we want armed allies and nothing else?

On August 19 the Japanese cabinet published a white paper on the conflict in Korea. It put Japan plainly on the side of the U.N. nations which are trying to throw back the aggression of the North Koreans. But it skirted the issue as to whether Japan should be rearmed to take part in the fighting. Its closest approach to that question came when it said: "The only thing capable of defending us from the brute force of communism is the strength which comes from the unity of the democracies. Our country has, through its constitution, renounced the right of belligerency. But to cooperate with the democracies and assist in strengthening their unity should be considered as nothing less than a measure for our own self-defense." General MacArthur's New Year's Day speech, it will be remembered, stressed the point that Japan's disarmament must not deprive her of the means of self-defense.

If one reads this portion of the white paper to mean that the Yoshida cabinet in Tokyo is making its first tentative, but decisive, steps toward Japan's rearmament—and it is hard to see what other interpretation to place on the passage—one can hardly be surprised, or much inclined to criticize. Japanese cabinets since the surrender have become so accustomed to following the directions of the American authorities that they can scarcely be expected to do anything but approve if these now begin to show impatience with constitutional pacifism and a desire for rapid rearmament. But Americans should likewise not be surprised if a considerable part of Japan's young manhood rebels against a rearmament program. Nor will such opposition necessarily be Communist-inspired. After all, we were the people who planted the idea that if Japan was to be a truly progressive and peace-loving democracy the first thing to do was to abolish its armed forces. Young Japanese who object to getting back into uniform now are more likely to have had their thinking "made in America" than in Russia.

A Show of Hands

EDITOR THE CHRISTIAN CENTURY:

SIR: I was in a meeting a few weeks ago when the chairman said, "Let's have a show of hands." Hands went up—quite a showing. Some were clean, some were dirty, some were neutral. I looked at some of the hands and thought, "What wonderful hands for a pickpocket!" Then the thought seized me, "Perhaps they *are* pickpockets!" For these are jittery days. Then I was calmed by a less hysterical reflection on what a marvelous instrument the human hand is.

Then my mind, over which I have little control, slid off the track onto a siding, where it bumped into what, at a hasty glance, looked like an idea. No doubt the glance was too hasty. But here it is.

In these days of gathering gloom, there are four things you can do with your hands.

1. You can wring them. Our country and world are full of hand-wringers these days. There are hosts of people who take their stand beside a Wailing Wall and moan, "Isn't it awful? Alas, alas! The world is going to the dogs. Woe is me!" (Business of wringing hands.) Of course, it *is* awful. The world is poised on the edge of a cliff. But just wringing one's hands over a situation has never accomplished anything but paralysis in all the millenniums since history began.

2. You can fold your hands. That is easy—that is why so many people are doing it. What do they care about what happens to the world? They are having their "quiet time." They are relaxing. They fold their hands over generously proportioned stomachs and go into a coma.

3. You can put your hands in your pockets. Clench your fists and jam them down tight, so that not even a wayward nickel or a venturesome penny can escape. This will add to your security. It will save you from the temptation of some prodigal moment to give something to some cause. In these days of war the difficulties of every organization in the country that depends on voluntary contributions will be greatly increased—every social organization and community chest, every church. But with your hands in your pockets in a death grip, you don't need to worry. You are safe and secure.

4. You can lay your hands on some task. The "laying on of hands" has had a large place in Christian history. An ordination with the laying on of hands is always impressive, whether they be those of cardinal, archbishop, minister or layman. But the most important laying on of hands ever done happens when a person lays his hands on a job that needs doing and does it. I hear that there are plenty of jobs waiting.

Yours,

SIMEON STYLITES.

Kentucky Blazes a Trail

By O. C. Dawkins

HERBERT HOOVER and other prominent Americans have frequently called attention to the unbalanced profile of American culture. In science and industry, they say, we have made amazing advances. But there has been a contrasting lag in values—in the management of human relations, in art, in morals and in religion.

In Kentucky, the public school system is trying to do something about redressing this imbalance. It has launched —on a small scale at first—a moral and spiritual education program. This program is based upon strict separation of church and state. It is in no sense in competition with, or a substitute for, instruction in religion offered by the churches. And it is not taught from a textbook but is integrated into the total life of the school community—the curriculum, sports and recreation, ceremonials, personal counseling.

A Disturbed Superintendent

The origin of this program goes back several years to the time when John Fred Williams, now an oil company executive, was state superintendent of public instruction. Mr. Williams had been disturbed by two things: First, the U.S. Supreme Court had handed down a decision forbidding sectarian education in public schools. Second, Mr. Williams had received from a high school principal the results of a survey conducted among members of his senior class. The seniors had been asked to state what values they had received from their high school education. Their answers were astonishing. Most of the seniors said they had received a great deal of general information that would be useful to them, but added that they felt they were going into the world unprepared. They gropingly tried to explain what they meant, and it added up to one thing: They lacked training in moral values. As one senior put it, the younger generation was criticized for such things as necking, swearing and drinking, but nobody took the trouble to "give us the answer."

While Mr. Williams was pondering the problem, Lincoln Institute, a Negro high school and teacher-training laboratory about 20 miles east of Louisville, was taken over by the state. One of Lincoln's basic educational policies had been the teaching of moral and spiritual values. J. Mansir Tydings, business manager of the institute, called on Mr. Williams and asked him how Lincoln, as a state-operated school, was to continue its moral education program in view of the Supreme Court ruling. "That's the $64 question," Mr. Williams replied. He paused a moment, then added: "And you are hereby appointed chairman of a committee to find the answer."

Thus was born the spiritual and moral education program in Kentucky schools.

More formally, Mr. Williams submitted these questions to Mr. Tydings: Can a program of moral and spiritual education be developed in such a way as to preserve religious values and at the same time avoid sectarianism? Can guides for such a program be prepared without following the pattern or the influence of any one group or organization? Should such a program be organized and presented as a separate course or integrated into other courses?

Mr. Tydings seems to be a man of deep convictions and strong determination. An architect, he gave up most of his practice to become business manager of Lincoln Institute in 1932 at the princely salary of $90 a month. He did this, he smilingly explains, because he "got religion." In a more serious vein, he says he had become convinced that the problem of race relations was one of the most important facing Christian people, and he wanted to do his part in improving these relations.

The Problem Faced

A native of Louisville, Mr. Tydings is a bespectacled, middle-aged man of medium height. His hair is graying at the temples. He has the soft, drawling speech of a southerner. In tweed coat and striped bow tie, he looks like a college professor. When the state took over operation of Lincoln Institute, Mr. Tydings became executive director of the Lincoln Foundation, which administers the trust fund of the school. He is an elder in the Presbyterian church at Anchorage, a suburb of Louisville, and he serves part time as a building consultant for homes, churches and other buildings.

Appointed to serve on the Moral and Spiritual Education Committee with Mr. Tydings were several educators and school administrators, a representative of the parent-teacher association, and a former chief justice of the Kentucky court of appeals. As the committee began its work, it realized the need for an advisory group of qualified educators to guide the program in the use of sound educational techniques. Accordingly, an advisory group of experts in sociology, psychology, curriculum and religious education was appointed. William Clayton Bower, a part-time professor at the University of Kentucky, was selected as chairman. Dr. Bower is professor emeritus of the University of Chicago divinity school and a former dean of Transylvania College in Kentucky. He is known to most of the readers of The Christian Century.

Experiment's Keystone

The next step was to develop a basic philosophy. Out of discussions between the two committees this idea was evolved as the keystone of the experiment: Moral and spiritual values are inherent in all human relations, and the objective of this program should be to help the child discover and develop these values in the everyday life of the school community. In other words, let children learn moral values by actual experience with moral issues. The committee also decided that (1) the program should be democratically developed by the teachers themselves, and (2) it should be flexible so that it could be revised from time to time in the light of experience.

Six so-called "pilot" schools were selected for the start of the experiment in the 1949-50 school year. The Uni-

versity of Kentucky, the University of Louisville and the four state teachers' colleges joined in the project by naming coordinators to furnish counsel and guidance at every step of the program.

In such an undertaking the teacher, of course, would play the key role. But there were few precedents or patterns for guidance. It was therefore decided to hold a workshop at the University of Kentucky during the summer of 1949. The 14-day workshop, staffed and financed by the university, was attended by five teachers from each of the pilot schools.

Pilot Schools

The teachers who gathered for the workshop were pretty befuddled at first. Some felt that the objectives of the program were highfalutin, impractical ideals. Admittedly, the workshop was dealing with exceedingly complicated subject matter.

"In the first week of the workshop," Mr. Tydings recalls, "there was some complaint of vagueness and indecision as to the purposes and procedures. Some had come apparently with the expectation of receiving specific instructions on teaching moral and spiritual values. They were disturbed when they found that the workshop leadership did not propose to give them such neatly packaged information. Instead, the workshop itself faced the dual task of discovering and isolating such values, and of finding out how to make them real in the living experiences of boys and girls in the classroom.

"As the workshop moved into the second week the confusion disappeared, and the members found deeper and deeper satisfactions. They had experienced the fact that a learning process is more than subject matter. The procedure through which they had gone, a real first-hand struggle with ideas and experience, had itself contributed to their spiritual growth."

Practical Application of Theories

At the conclusion of the workshop the pilot schools were ready to begin the actual application of the test. The sociologists, psychologists and theologians had had their say. Now it was up to the teacher to help the growing pupil "discover, identify and develop" moral and spiritual values. In actual practice, this is not as hard as it sounds. For example, a University of Chicago analysis of the experiences of senior high school students resulted in the listing of more than 4,500 specific behavior situations involving moral and spiritual values. And most good teachers have always tried to emphasize proper conduct and high ethics. With character education now given an official blessing, the teachers were free to intensify their instruction along this line, and to exploit to the fullest extent all situations involving moral lessons.

One of the experimental schools is Cane Run school, on the outskirts of Louisville. Mrs. Sara Bell Wellington, principal, explains what they are doing there in this way: "We believe that most students, in the upper grades at least, know the difference between right and wrong. We also believe that most students, faced with a decision between right and wrong, will do the right thing. We are trying in the everyday life of the school to develop situations where students must make these decisions and carry them through to action. We thus help students form the habit of doing the right thing."

A Lesson that Won't be Forgotten

Hardly a day passes at Cane Run without some lesson for the students in moral values. Most of them are small incidents but, added up, they have a powerful influence on the students' character. For example, two little Gypsies recently enrolled. The other students, with an inbred suspicion of Gypsies, shunned them. Instead of lecturing the students on their behavior, the teacher to whose room the Gypsies were assigned skillfully maneuvered the situation into a lesson on racial tolerance and the cultural interdependence of peoples. She had discovered that the parents of the Gypsies came from Greece and that the two children had heard many stories about that country. So when it came time for the geography lesson, she let the Gypsies tell about their parents' homeland, point out on the map the place they came from, and pronounce and translate some of the Greek words they knew. Immediately, the other students decided that the Gypsies were not so bad after all, and accepted them as members of the school community.

In addition to exploiting human-relation problems, the program includes certain definite projects. A self-grading plan in the seventh and eighth grades at Cane Run teaches the pupil honesty—honesty with himself as well as with others. Under this plan the students make out their own report cards. They judge themselves on ability and effort and comment in their own words on their work and conduct, and the teachers add their remarks.

A typical report was made out by a seventh grade pupil whom we shall call John. A bright boy, John marked an S (satisfactory) opposite most of his subjects, but he also gave himself a couple of U's (unsatisfactory). At the bottom of the report he wrote: "I belive that I tryed pretty hard this six weeks. Now on spelling I gave myself U because I belive I can do better in spelling. I wasn't sure in conduct because I try but the boy in me gets the better. In citizenship, I belive I mix with the group pretty well." John's teacher added this comment: "An excellent evaluation. Just remember that the boy of today is the citizen of tomorrow."

Under such a self-grading program, the temptation of the student to give himself the benefit of the doubt is very strong. Yet Cane Run teachers say the reports are almost identical with their own estimates of the students' work and conduct.

In each of the eight grades at Cane Run, the pupils have drawn up their own code of conduct. Typical is the code of the fifth grade, which lists ten rules, such as "Observe the Golden Rule," "Respect the rights of others."

Special Behavior Problems

In every student body, of course, there are some students from unhappy or broken homes or from families with few moral principles. These students are likely to present special behavior problems, since there is not much the teachers can do about improving conditions in a child's home. But the Cane Run program has even influenced the lives of some parents, and in one instance, Mrs. Wellington smilingly recalls, it prevented a divorce.

A girl who normally was well mannered and well

behaved suddenly became a problem child, starting playground brawls and generally making a nuisance of herself. Searching for the cause of the child's behavior, Mrs. Wellington found that one of her parents had sued for divorce, and the marital difficulties of the couple had been aired in the newspapers. Mrs. Wellington called in the father and mother separately for talks. She told them how their daughter's behavior had deteriorated, and strongly intimated that they were to blame. Fortunately, both the father and the mother loved the child very much, and they agreed to a reconciliation for her sake.

'Love Thy Neighbor'

Mr. Tydings tells an inspiring human-relations story that occurred at Bourbon County high school, another of the pilot schools. The story reveals a practical application of the "Love thy neighbor" rule. It's about a teen-age girl.

"Mary was a tomboy," Mr. Tydings relates. "She was brought up on a prosperous farm in the rich bluegrass country. Her parents' idea of giving her a happy childhood was to let her have the freedom of the place. At the age of 12 she could break a horse as well as a man, and she always roughed about in bluejeans. Her parents employed private tutors to teach her, and therefore she had little contact with the outside world.

"But when the girl reached high school age, her parents realized that she would need school credits to get in college, and so Mary was enrolled in Bourbon County school. One day shortly after the school term began a teacher found Mary crying. Instead of doing the usual sentimental thing—giving her a pat on the back and saying 'Everything will be all right'—the teacher brought the matter up at a faculty meeting. One of the teachers who knew Mary's background explained why it was difficult for her to adjust to the strange life of the school community. The faculty then decided to enlist the aid of Mary's girl classmates.

"The girls explained that they had thought Mary was queer, and so they had left her alone. But they agreed enthusiastically to help when told the reason for Mary's aloofness. They accepted Mary as one of the 'gang,' showed her how to dress and fix her hair, how to conduct herself at the school social affairs and so on. Now Mary, perfectly adjusted, is one of the happiest children in the school."

How Moral Values Are Identified

One of the questions asked is this: How is moral and spiritual education worked into the curriculum when the teaching of religion is specifically barred? How, for instance, are moral values taught in literature and science classes? Actually, this is one of the easiest parts of the program, for there is a definite procedure to follow.

In reading, literature and history, teachers are urged to choose selections which illustrate high ethical behavior, such as George Eliot's *Silas Marner;* stories which deal with human-relations problems, such as "The Gift of the Magi," by O. Henry; books which illustrate the high potentialities of human achievement, such as Carl Sandburg's life of Lincoln; selections which show man's recognition of a force stronger than himself, such as "Our Master," by John G. Whittier. In composition, students are encouraged to base their papers on real-life situations where ethical and moral issues are involved. In social studies, the students learn the essential principles of democracy, and in foreign languages they receive a sympathetic understanding of other nationalities.

Latin teachers are urged to let the students translate the Gospel according to John, instead of dividing Gaul into three parts. Science teachers are told to "lay the foundation for cause-effect thinking, thus replacing superstition with fact," and to teach science in such a way "that a clear concept of a supreme creative force in the universe results." And, of course, the class in physical education offers numerous opportunities for emphasizing the proper ideals of sportsmanship, ethical conduct and fair play.

A Look into the Future

Where does the program go from here? The experimentation in the 1949-50 school year was only the first step in "a dynamic and flexible long-time program that will be enriched and improved by use." The present superintendent of public instruction, Boswell B. Hodgkin, has given the project his warm endorsement, and this summer teachers from additional schools have participated in the workshop at the University of Kentucky. The results of the first year were studied and evaluated, and from this will emerge a body of ideas and recommended procedures for all public schools in the state.

Eventually, as the program grows, regional workshops will be set up at the University of Kentucky, the University of Louisville and the four teachers' colleges. This not only will permit wider participation, but also will enable future teachers to study the program. The teachers have no illusions about turning out "perfect" boys and girls. But they believe they have made the ideals of the program come to life, that they are directing most of their students along the road to spiritual happiness. And they are proud of their participation in this inspiring adventure of exploring a new frontier of education.

Without Him Was Not Anything Made

THE loveliest landscape is no more than mire:
Trees are but trees, and meadow is just that,
There is no halo round the hermit thrush,
A flying spark becomes a forest fire
Without thy summons in the burning bush,
Without the exhalation of thy fiat.

Sunshine is but the antidote of dark,
Without thy whispered word: "Let there be light."
Always the unheard step makes hearing keen,
The view uncaptured gives the eye its mark,
The sounds uncaught, the sights no eye hath seen
Mottle our ways with dappled dun and bright.

Without thy surge my narrow spirit frets.
Be not so far, for I would sing thy flame
Of vivifying breath upon earth's coal.
No flower blooms but, heliotropic, sets
Its petaled compass by the invisible pole.
Sight is thy beauty, language is thy name.

EDITH LOVEJOY PIERCE.

Religious Liberty in Russia

By Ernest Lefever

FORTY MILES north of Moscow stands the imposing Truitski monastery founded by St. Sergius. Inside the massive walls of this 14th century landmark three great Easter services were held in April of this year with all the traditional splendor of the Russian Orthodox Church. The main ceremony was conducted in the Cathedral of the Assumption, whose high walls gleamed with lavishly painted gold and silver icons illuminated by the white and pink candles of worshiping believers. The air of the massive edifice was heavy with incense and fragrant with the odor of freshly cut pine. Thousands came to celebrate the miracle of Christ's resurrection. What happened there took place throughout the Soviet Union wherever there were churches. Today as a thousand years ago, Easter is the greatest religious festival of the year in Russia.

In June 1949, Cyril F. Garbett, archbishop of York, who had visited postwar Russia, said that the Orthodox Church is "probably more vigorous today than it has been for centuries. . . . The churches of Russia are crowded, and persecution there has ceased." There have been other optimistic reports about the "new liberal policy" toward organized religion adopted by the U.S.S.R. in the early days of World War II. What has really happened to the Orthodox Church and other groups? How much religious liberty is there in Russia today?

Freedom of Worship Guaranteed

"Freedom of religious worship and freedom of antireligious propaganda" are guaranteed in Article 124 of the Soviet constitution. This "freedom," like all other civil liberties in a monolithic totalitarian state, is granted not in principle, but under the condition that it will not be "used" against the regime or party. An individual has civil rights as long as he chooses not to exercise them! Further, communism, combined with intense Russian nationalism and imperialism, has itself become a demanding religion which will tolerate no other gods before it. Within this context the apparent contradiction between the avowed atheism of the state and toleration of religious worship can be readily understood. A study of the record will make this clear.

The basic policy of the U.S.S.R. toward organized religion can be divided into two stages—the direct attack against the church (1917-38) and the flank attack against the church (1939-50). The earlier period was characterized by severe movements against organized religion, including three waves of antireligious campaigns with varying degrees of persecution. The confiscation of church property and the work of the League of Militant Atheists are too well known to need repetition.

In January 1939, the U.S.S.R. inaugurated a new policy toward organized religion, and particularly toward the Orthodox Church. All forms of "direct action" against religion were abolished and antireligious propaganda was toned down. Shortly after the German invasion the two chief atheist periodicals, *Bezbozhnik* (the "Atheist") and *Anti-religioznik,* suspended publication. Stalin's relations with church leaders became more cordial. In November 1942, Nikolai, metropolitan of Kiev and Galicia, was appointed a member of the Extraordinary State Commission for the investigation of German war crimes.

New Policy toward the Church

Stalin permitted the appointment of Sergius as acting patriarch of Moscow and head of the Orthodox Church on September 8, 1943. (Alexis of Leningrad, the present patriarch, was elected in January 1945.) A week later the *Journal of the Moscow Patriarchate* began to appear, and a month later the Holy Synod announced plans for starting an Orthodox theological seminary in Moscow. The Orthodox Church was accorded a preferential position when a State Council on Affairs of the Orthodox Church was created in 1943. In June 1944, a similar council was set up for the non-Orthodox faiths—Roman Catholic, Moslem, Jewish and Protestant sects. In 1945 two state decrees were issued; one returned half the church property confiscated in 1932 and the second restored certain ancient religious shrines.

Not a few Western churchmen hailed the Soviet concessions to the church as the dawn of a new day, the sign of a change of heart in the Kremlin. Those who knew the strong caesaropapist tradition in the pre-Soviet Orthodox Church remained critical. If the church permitted itself to be used as a political instrument of the tsarist regime, might it not conceivably play the same kind of role under a new master? Ten years have passed and the answer is clear: the men of the Kremlin are as antireligious as ever, and the "liberal" policy is only a different and perhaps more effective attack against virile religion.

Flank Attack against the Church

That religion is being attacked today under the guise of church-state cooperation can be abundantly documented from Soviet sources.* It is important to note at the outset that the recent concessions do no more than implement the existing constitutional guarantee of "freedom of religious worship," which officially prohibits "any kind of propagandizing, moralizing and educational activity." Such "freedom" falls far short of the Amsterdam Assembly's definition of religious liberty, which includes the right to express one's "religious beliefs in worship, teaching and practice, and to proclaim the implications of his beliefs for relationships in a social or political community."

The attitude of the Kremlin toward religion itself has not changed. Official statements continue to affirm the antireligious character of the Soviet regime and its leaders. In 1948 the *Young Bolshevik* warned against the "chains of religious superstitions" and said that some communist youth were "slipping into the path of a conciliatory un-

* There is an excellent discussion by Alex Inkeles, "Family and Church in the Postwar USSR," in the *Annals of the American Academy of Political and Social Science,* May 1949, pp. 39-44.

Marxist and un-party attitude toward religion." The activities of the former League of Militant Atheists have been taken over into a broader program of "political and scientific propaganda" which ridicules all religion. On June 28, 1948, *Pravda* complained that "the insufficiently aggressive character of scientific propaganda is manifested from time to time in the failure to emphasize the struggle against religious prejudices."

Reasons for Change in Policy

If the basic antireligious position remains, why was the new policy introduced in 1939? There were four major reasons. First, the church was no longer considered a potential locus of organized opposition to the regime. The political power of the Orthodox Church had been effectively emasculated in the first two decades of the direct attack. If the church had not been entirely converted to communism à la Stalin, it had at least been neutralized. Second, Orthodox and other religious leaders showed an increasing disposition to cooperate with the regime. This trend was greatly accentuated by World War II when churchmen vied with party stalwarts in hurling untempered epithets at the German invaders. Churches became centers of war bond campaigns and large sums were contributed to buy fighting planes. At least two tank columns were financed by the faithful and named after Orthodox saints.

Third, world public opinion, sharpened by the U.S.S.R.'s participation in the United Nations, pressed for a more liberal policy toward religion. Moreover, Stalin was forced to answer Hitler, who, for propaganda reasons, restored the Orthodox Church in Berlin at his own expense and in 19 other German cities at the expense of the nazi state.

Fourth, given the above conditions, Stalin came to recognize that organized religion, especially the Orthodox Church, could be forged into an effective instrument of Soviet domestic and foreign policy. The church could be more than a morale-building factor in war. It could be made to serve the Soviet Union's expansionist policy in the Balkans, where "Holy Russia," symbolized by the revival of Orthodoxy, would have far greater appeal than "Red Russia."

Mouthpiece of Soviet Policy

The tragic record of the Russian Orthodox hierarchy during and since the war bears eloquent testimony to the acuteness of Stalin's calculation. For all practical purposes the Orthodox Church is the "spiritual" mouthpiece of Soviet policy, while the other churches give varying degrees of sanction ranging from parroting the Kremlin's propaganda to being politically innocuous. A few quotations will illustrate the extent to which the Orthodox Church has become a tool of the regime. At the first full-scale general assembly of the Russian Church in January 1945, this message was sent Stalin: "We send our first greetings to the government and to the highly honored Joseph Stalin and our thanks to the government for its aid to the church . . . The church prays for the speediest victory of the U.S.S.R. . . . over the enemy and for the successes of the Red army which is led and inspired by the great leader, Marshal Stalin."

Three years later the Soviet army was blessed by the Orthodox Church as being "just" and entirely different from the armies of capitalist countries, "which are bent on aggression." The *Journal of the Moscow Patriarchate* continued, stating that the Red army is "a real force to resist the evil of imperialists and neofascists. . . . The church is praying for victory for the Soviet army, defender of peace throughout the world for many years to come." In his 1950 Easter message Patriarch Alexis said: "Beyond the boundaries of our homeland, which heads the movement for peace, extensive preparations for war are being conducted. . . . However, alongside the actions and utterances hostile to peace, the international struggle for peace is growing . . . and more and more millions of people are joining this holy struggle which, we believe, will end in victory."

The complete identity of these pronouncements with those of the Cominform is appalling.

Tragic Subservience

But even more tragic than this blessing of the Kremlin's policy is the Orthodox Church's conception of its own status. In hailing Stalin on his seventieth birthday, the Orthodox hierarchy thanked him for the "unrestricted freedom of worship and preaching" and for his "favorable consideration and cooperation" toward the church. Here is the pathetic spectacle of a Christian church, which has completely surrendered its independence to an atheistic and tyrannical dictatorship, looking up into the face of its führer and thanking him for "freedom"!

How much religious liberty is there in Russia today? If you mean freedom to attend worship services, this does exist (and since 1917 has existed) for adult nonparty members who live close enough to a functioning church. The number of churches has been severely reduced since the Communists came to power. If you mean freedom to teach one's faith and to express it ethically in a meaningful social context, religious freedom does not exist in the U.S.S.R. In short, the Soviet policy toward organized religion has been and continues to be the implementation of this threefold formula: The church like all other social forces must be liquidated, neutralized or made subservient to the totalitarian state.

Lay the Knife

LAY the knife to the barren bough,
The spade to the withering root—
God will prune me hard and sore
Until I bring forth fruit.

Swift and proud I grew aloft
To boast of leaf and shoot—
God will prune me hard and sore
Until I bring forth fruit.

Shaped and strengthened by my wounds,
Enduring, chastened, mute,
For God I'll labor hard and sore,
And I *will* bring forth fruit!

DOROTHY BALLARD.

SEPTEMBER SURVEY OF BOOKS

Mind Without Backbone

MAN'S FREEDOM. *By Paul Weiss. Yale University Press, $5.00.*

PAUL WEISS, professor of philosophy at Yale University, started out as a Whiteheadian. His first book, *Reality*, was a close-knit attempt to render a Whiteheadian kind of metaphysics without Whitehead's doctrine of God. As the explanation of the becoming of the new, the relative nature of time was substituted for Whitehead's primordial nature of God. Prof. Weiss is to be honored for his championing of metaphysics during its lean days, being now also the editor of the *Review of Metaphysics*.

His present work, although retaining much Whiteheadian flavor and insight, has broken away from the solid center of Whitehead's interest. It is, as a matter of fact, a strange work. The title only partially indicates the content. It is not empirical, speculative or systematic, but is rather an offhand combination of them all into a kind of wisdom literature with a general mixture of clever comments, jabs at detailed analysis and prudential maxims. It is a gabby-to-garrulous professional and personal commentary on diverse fields of knowledge and aspects of life.

It is interesting to observe how a man without strong theological or philosophical structure can roam about. On the other hand, one's heart is wrung to see a rootless humanist who represents neither Jewish nor Christian faith, but wanders wistfully from topic to topic, in all likelihood not knowing himself how urgently he is clutching after something real in which to believe. To the believer, such writing as this is empty, yet filled with our age's wistfulness and denatured wisdom. The author sails a boat of thought on an ocean of search, briskly and lovingly, without zest of goal and without haste to reach it.

The first section treats "Society and Freedom." It exhibits some philosophic seriousness, abounds in analytical observations, and consolidates some positions of process philosophy, but as a whole lacks chart and compass. The second section deals with "Absolute Morality, Choice and Law." It contains mostly sidelights on ethical issues from a professional chair of philosophy and well illustrated wisdom literature.

The third section considers "The Creative Will." It is characterized by a new seriousness. It reads as though the author had begun to reach a deeper level of experience and of thought. Particularly good are the chapters on "Creative Will" and "Adventurous Humility." The treatment of evil, too, is far stronger and more serious than in the author's article in the Jewish commentary. Most of this section witnesses to levels of character and of life which have yet to come to fuller expression. The future may fulfill this promise. The chapter on love is of a mixed nature. The writing illustrates clever, sophisticated thinking along with more serious strains. Although the treatment lacks synoptic vision and deep plowing, it abounds in vital syncretistic remarks and wise observations.

A convenient appendix summarizes the main propositions of the book. This summary also shows how, in spite of the lack of a strong backbone, the mind can work and the fingers write. The position, that is, can carry no heavy burden for a broken world, but it can interest and enlighten. Those who will not or cannot afford to be taxed heavily in the realm of mind and yet enjoy philosophic thought will find this comprehensive treatment interesting.

NELS F. S. FERRÉ.

Morality Basic to Faith?

THE WAY TO GOD. *By Maxwell Silver. Philosophical Library, $3.00.*

DR. SILVER has here put into dialogue form the substance of several conversations with his son, shortly before the latter's departure for the Pacific during World War II, concerning faith in God. The book stands therefore as a personal record, warm and sensitive, with its farewell word, "God be with you, my son!" reaching to every father's heart; yet at the same time it is a lucid, critical presentation of theistic faith.

The novel aspect of the book is its interpretation of the prophetic faith of Israel in terms of morally grounded mystical insight; indeed it is a plea for a re-examination of the claims of such insight in our present-day extremity. Science, indispensable for the problems amenable to it, cannot provide man with the faith which he needs "in his most critical moments"; but it is just this that the religion of Israel has done and can now do.

The prophets apprehended God as moral personality, always shrouded in mystery, yet permitting a true vision, in the Mosaic pattern, of at least the divine "back." Their faith is life-affirming; it undergirds man with a sense of confidence and a feeling of at-homeness in the universe; it is the ground of his moral dignity and personal worth and the basis of any democratic society.

The faith of Israel was the "painful, intellectual-mystical *achievement*" (p. 39) of her prophets and sages. They were men of "deep brooding and profound thinking" as well as of "sacrificial living." They were philosophers of the mystic way, deeply grounded in a categorical moral earnestness. Never scorning reason, they nevertheless understood that there was a deeper wisdom (*Hokmah*) born of mystical insight. "The moral life at its sacrificial deepest and noblest has the capacity . . . to generate its own rich and deep mysticism. That mysticism is at the basis of the prophetic or theistic conception of God, and is its supreme philosophic justification" (p. 191).

The concern philosopically to justify prophetic faith is dramatically expressed in a second dialogue (within that of father and son) between Jeremiah and Aristotle in an imaginary meeting in the Elysian fields. Aristotle confesses both the difference in the character of the Greek and Hebrew peoples as the determining ground of their respective views and the Greek "weakness," and goes on to admit the "unforgivable sin" of his own theistic argument!

That there is an imaginative and suggestive presentation of philosophical theism here is evident. The real question is whether Dr. Silver has ever begun to come to grips with the prophetic faith of Israel. Is it Jeremiah or Kant that he is really expounding? When he contrasts the Greek deifying of reason with Jeremiah's *choosing* "to deify human justice or morality," he reveals his distance from the prophet's center of reference. What prophet thought of his faith as his own achievement? How would it have differed from a Socratic argument (which, strangely enough, Dr. Silver completely overlooks in his references to Greek thought) in its power to move men? Did the prophet simply pursue God in the manner of the Greek philosopher or was the prophet the man pursued by God? Were his moral insights the basis of his faith in God or was his faith in God the dynamic ground of his moral perception? Was God as sovereign and holy Lord the consequence of "conscience" or its relentless judge? Is it the priority of the human or the divine initiative that everywhere sounds through the prophetic message?

Dr. Silver's plea for "a new baptism in moral living" is stirring, but it overlooks the issue which we have noted: whether morality can be revived as a condition for faith or whether faith in God must not first be reawakened as a condition for any genuinely prophetic morality. He frankly acknowledges the "dark side" of organized religion, but urges that the essence of prophetic faith is *personal* attitude, thus missing the deep Hebraic and Christian concern for the synagogue or church, the righteous remnant or those called of God, as the sustaining milieu of personal faith.

EDWARD T. RAMSDELL.

Christ's Medicine Men

DOCTORS COURAGEOUS. *By Edward H. Hume. Harper, $3.50.*

THESE doctors courageous "climbed the steep ascent of heav'n through peril, toil and pain" to bring healing to the far stretches of the earth where natives knew only the chant of the medicine man and the brew of the witch doctor. One who has run the course himself here gives us a series of action shots of medical men as they minister to the suffering of Africa, India, the Near East and China. He lists not only the Albert Schweitzers and the David Livingstones, the Paul Harrisons and the Ida Scudders, but also the lesser known.

The author does not attempt to paint biographical sketches picturing sources of

power and early influences. He takes the reader to the bedside of the patient and looks over the shoulder of the missionary as he ministers in the name of the physician of Nazareth. But we also see the missionaries cleansing communities of useless charms and ineffectual drugs. We fear for them as they lift Moslem veils, overthrow superstitions, fight intolerance, eradicate backward social customs and labor in the lair of outlaws. Social barriers crumble before their feet and shackles are broken in sacred places.

Christ's medicine men heap no ridicule upon the customs and cures of native doctors. They hold in high regard the conventions of their hosts, knowing that they bind the moral threads of communal society together. Dr. Donohugh of Liberia voiced the attitude of other missionaries when he said: "We should like to have them [native medicine men] share their knowledge with us, while we share ours with them."

Most of these missionaries would have said "amen" to the words of Dr. Harley, the "good witch" of Ganta: "Some of the medicine men might be scoundrels, but, on the whole, they were a force on the side of law and justice." Harley gave force to his words by joining the various societies and guilds of the Mano tribesmen. Dr. McCord, who realized that the white man was only a newcomer on trial, was impressed by the number of effective medicines used by the Zulus.

These soldiers of Jesus Christ realized that they must not only give but also share and exchange. In India they recruited schoolboys to kill rats in a campaign to eliminate bubonic plague. They trained local nurses and doctors, sometimes from the ranks of medicine men and witch doctors. They welcomed students from thatched huts and ivory palaces, from houses of squalor and homes of scholars. A doctor in the Belgian Congo commented on one of his pupils: "He'll go back and teach them the new magic that will banish their ancient magic forever. He'll teach them to drain the pools where the anopheles breeds, to clean up the pest areas and to segregate the contagious diseases. The old jungle is having its face lifted."

Some of the scenes Dr. Hume describes will linger long with you. By flickering lamplight you will stand in a dirty hut and gaze with other awe-struck onlookers as a surgeon brings the healing hand of Christ to a fevered patient. You will ponder over the paradox of a doctor ministering to a guerrilla who had killed his missionary colleague.

These men knew discouragement: "Often have I crept into my hut on the banks of the Ukulongo, thrown myself upon the bed, and wished for death and not life." But they were beloved. When Dr. Cochrane fell ill of typhus the Buddhist and Taoist priests burned incense and beat drums for his recovery.

Not only did these messengers of Christ heal bodies and overthrow evil customs; they cast out satanic fears and carried lamps to dark places of the earth. They brought peace to native squabbles. They hit medical peaks which astounded doctors all over the world. They carried material progress wherever they carried the stethoscope. They served as liaison between natives and foreign governments.

Preceding each chapter Dr. Hume cites native proverbs, folk sayings or bits of verse which carry forward the theme. On occasion chapters bog down in interest as accounts become repetitious. The reader is unprepared for the manner in which stories bump into each other.

The home base has long awaited the story of medical missionaries. It will not be disappointed. FRED E. LUCHS.

Heardian History

IS GOD IN HISTORY? *By Gerald Heard. Harper, $3.00.*

GERALD HEARD'S latest book makes it plain why one encounters so many conflicting reactions to his thought. The imaginative daring with which he constructs a complete theory of life and the universe provokes one's admiration. He frequently reveals prophetic insight into the sickness of man's soul. Yet the supports of his argument are often so flimsy, and there is so much special pleading for particular theories such as vegetarianism, pacifism, and Heard's unusual psychological hypotheses, that the reader finds himself making a continuing effort to separate what is sound from what is highly problematical and fallacious.

The question "Is God in history?" means for Heard, Can our knowledge of the development of life give us insight into a redemptive working of God in the historical process? There is a realistic facing of the fact of evil at the outset of his exploration. He asserts that there are three Falls and three Redemptions of which we can have definite knowledge. His reconstruction of history is acknowledged to be a synthesis of fact and mythos; and in defending his method Heard makes some good criticisms of the limitations of a purely positivistic approach to history.

Heard's scheme, briefly summarized and oversimplified, is the following: The first fall came in primordial, unicellular life, which first existed in a state of perfect harmony with the whole universe. This fall was a wrong turning into stabilization and specialization. This fall into Wrong Perception was remedied through sexual reproduction, which provided for a return to something of the original harmony. The second fall occurred in human life and was into Wrong Attention, which means lust and egoism. The third is the fall into Wrong Suggestion or False Faith.

Man shares in all these falls. In man the first is remedied by what Heard calls the Tradition, which he seems almost to personify as an aggressive re-creative force knitting together the broken society. The prophets direct their message to restoring man after the second fall. The third fall can be overcome only by the religions of redemption. Heard gives considerable and detailed attention to the religions of the world, which he interprets in an ascending scale of responses to the demands created by the various falls. He puts Christianity at the climax of the whole process with its assertion of redemption through a savior God who shares man's lot and who, in the human nature he adopts, suffers with man.

Christianity has however become "stalled," Heard says. He does not say we must look beyond Christianity for the next redemption. He suggests that this redemption may be continued; and he speculates with Joachim of Flora about the possibility of a new age of the Holy Spirit which will bring all multiplicity into a living unity.

In the argument which is set forth to defend this analysis Heard shifts back and forth from data gathered from the sciences to large generalizations which reach far beyond the evidence. He consistently takes some present evil to point backward to a lost perfection. For example, the fact that there are two different kinds of social problems leads him to assert that there must have been a time when society was whole. Why this follows is by no means clear. This perfectionism about the past appears again when an experiment which tends to show that small organisms can defy the law of entropy is made to support the position that at one time life had access to the full resources of energy in the universe and was potentially eternal. Some of the psychological theory of the racial subconscious is hardly supported by enough evidence to call it science. Heard's theory that the various strata in our minds with their layers of experience allow us to retrace the development of the mind of the race as we read the history of a tree from its rings is certainly interesting; but it allows for some unchecked speculation.

Apart from his specific argument, Heard's theory of redemption can be examined in its own terms. Just what the content of redemption is for him is not too clear. A clear standard of judgment is lacking. He does emphasize unification of the individual with the "Will of All." There is a suggestion at the end of the book that each moment of life has its unique good which reflects its eternal meaning. The problem of the meaning of redemption for life which has had its time and passed away in death is not really met. The Christian faith in redemption into personal fellowship with the loving God is certainly not rejected by Heard. But it is not clearly affirmed either. On the matter of freedom Heard says that it is up to man to decide how he shall respond to the redemptive possibilities in the present; but he also says that there is no chance in the universe, and that every fall will be met with an adequate redemption. One wonders if his perfectionism toward the past is not here turned into a perfectionism about the future, though, in fairness, he does guard his statements about the overcoming of evil.

In spite of these reservations one must say that Heard is working with questions concerning the meaning of the evolutionary process for our conception of God, and the

relation of Christianity to the rest of man's religious experience, which theology has often treated far too superficially. Amid his flights of esoteric imagination there is a radical and profound insight into man's need for wholeness, and a determination to see the human problem in its full outlines. If one keeps clear that the question whether God is in history and the question whether Heard's version of history is to be accepted are two distinct questions, one will find this book genuinely stimulating and always interesting.

DANIEL D. WILLIAMS.

The Confederacy As It Was

THE CONFEDERATE STATES OF AMERICA, 1861-1865. *By E. Merton Coulter. Louisiana State University Press, $7.00.*

THIS ten-volume "History of the South," sponsored by the Louisiana State University Press and the Littlefield Fund of the University of Texas, is turning out to be one of the most impressive scholarly productions to come from American historians in many years. About half the volumes in the series have now appeared, and each one seems a little better than its predecessor. Dr. Coulter, who has done this key volume on the Confederacy, heads the department of history at the University of Georgia. He is also one of the two general editors for the entire series.

One wonders how long that vocal and potent part of the south which thinks of its past in the romantic terms of *Gone with the Wind* is going to be able to stand the publication of such studies without loud protest. For there is almost nothing left of the traditional view of the "lost cause" by the time Dr. Coulter gets through. Of course, it has been said many times that Jefferson Davis' government was a nightmare of inefficiency, that some of the states in the C.S.A. used their devotion to state's rights to hamstring the central government, and that the Confederate army, Hollywood and the historical novelists notwithstanding, set some world's records for desertion. (It finally got so bad that in February 1864 the Confederate Congress offered a $100 bond to every soldier who would not go A.W.O.L. for six months after April 1! Coulter says that "scarcely more than half of the Confederate troops on the rolls were ever present for duty" after the spring of '62.)

This, as I say, is old stuff. But Coulter's thesis is that the Confederacy went down, not because of shortcomings in the government or in the army, but because its people generally had no fighting will to carry on when the going grew tough. "Why did the Confederacy fail?" he asks. "The forces leading to defeat were many but they may be summed up in this one fact: The people did not will hard enough and long enough to win. . . . The Confederacy started out with boundless enthusiasm which began sadly to deteriorate as early as 1862. . . . The fact remains that the Confederacy never fully utilized the human and material resources it had. It never succeeded in developing an *esprit de corps,* either in its civil or military organization, and in that sense it did not deserve to win."

In sustaining this thesis, Coulter writes one disillusioning chapter after another on various phases of life within the south during the war. There was incompetence everywhere—in raising taxes, in recruiting soldiers, in administering government departments, in the medical service, in the commissary, in the irresponsible conduct of the press and of the Congress. The tale of personal vendettas and back-stabbing which he gives in his chapter on "Internal Dissensions" will make the reader wonder how the C.S.A. lasted as long as it did. In personal terms, Coulter is something of a pro-Davis and an anti-Alexander Stephens man. But he shows little enthusiasm for any of the Confederate leaders. Southerners of that time, he evidently believes, were statesmen only in the forensic sense.

Every once in a while Dr. Coulter holds up his narrative long enough to insist that there was another side to the picture than the drab one he is painting and to pay tribute to the courage of a great part of the southern population. But these occasional nods toward the shrines of southern tradition cannot disguise the fact that the enormous amount of research contained in this volume adds up to a general impression of incompetency. The men who took the south into secession were incompetent to run a government or a war; the people who followed them were incompetent to support either the one or the other. That's the verdict in this monumental example of southern historical scholarship. And if you think I am exaggerating what Dr. Coulter has said, read his book and see for yourself.

PAUL HUTCHINSON.

Classroom Guide

PHILOSOPHY OF RELIGION. *By John A. Nicholson. Ronald Press Co., $3.75.*

THE PURPOSE and plan of this textbook are well stated in the preface: "This volume is designed to introduce students to the philosophy of religion. It seeks to do this by presenting the interpretation of religion given by each of four important thinkers of modern philosophy—Spinoza, Kant, Comte and Bergson." After two preliminary chapters defining the philosophy of religion and the phenomena of religion, Prof. Nicholson presents, as his first example of attempts to explain religious phenomena, the thinking of Spinoza. He sums up Spinoza's philosophy of religion as follows: "Knowledge is attained only by the exercise of reason as it is used in mathematics. The function of religion is . . . to inculcate in man a moral character."

In opposition to Spinoza, Prof. Nicholson next offers Pascal's rejection of "the rationalistic dogma that truth is attainable only by reason." While Pascal would agree with Spinoza that the function of religion is to lead men to true moral goodness, he differed from the latter's belief that the true way of life could be known through reason. Pascal insisted that there could be no true morality apart from religion and its ministrations.

Pascal having served to illustrate the objections raised to Spinoza's rationalistic interpretation, Kant is next brought forward with his reconstruction of ethics and the interpretation of religion which he based upon it. Kant is summed up as follows: "Understanding has two irreducible forms: knowledge or scientific understanding and moral understanding or faith. . . . Moral understanding . . . is achieved only by practical reason. . . . Its primary function is to make clear to man the true way of life. . . . The phenomena of religion are properly to be understood as the creation of practical reason."

The reader is then introduced to Comte's positive philosophy and his law of three stages. On the basis of this philosophy, Comte proposes to establish a "religion of humanity." His interpretation is summarized thus: "The law of the development of man's intelligence makes it clear that the belief in a transcendental world is a relic of primitive habits of thinking. . . . The function of religion is to harmonize life, individual as well as social."

Finally, the student is introduced to the mystical interpretation of religion as seen in the writing of Bergson. In examining the philosophy of Comte, Bergson finds the law of three stages much too superficial a view of man's real development. Bergson's philosophy of religion is summed up in the following statement: "Reality is creative activity. . . . Man's understanding has two sources. It is in part the product of intellectual activities. . . . In part, it originates in the intuition by which man seizes the creative process itself. Religion also has two sources. It is in part the product of the myth-making faculty. . . . In part, religion is the product of a mystic experience by which privileged persons participate in the creative process that elevates man to a new plane of existence."

The final chapter of Part I deals with the relationship of religion to freedom on the one hand, and morality on the other.

Part II contains selections from the writings of the four philosophers studied in Part I. "They have been chosen," says the author, "so as to include problems in the philosophy of religion that were not discussed at all or were only lightly touched upon in the exposition." There is a question in this reviewer's mind whether this part of the book would not have been of more value to the average student if the material discussed in the earlier pages had been more closely paralleled in the selections.

The author seems to have avoided one mistake made by some earlier textbooks in this field. Whereas one widely used text defines religion as "the endeavor to secure the conservation of socially recognized values," Prof. Nicholson allows a place for the appearance of the new and unusual—for the element of creativity and progress.

All in all, this seems like a usable textbook for college upper-classmen. It should leave the student with a sense of being

oriented in this field, so that he can see not only the problems that have to be faced but the success that has been achieved in clarifying them.

JOHN B. ALEXANDER.

Making Dead-End Kids

OUR REJECTED CHILDREN. *By Albert Deutsch. Little, Brown, $3.00.*

A RECENT cartoon showed a nostalgic prisoner gazing through the bars murmuring, "What I wouldn't give to be a kid again back in reform school." His cellmate glances up from *Detective Fiction* in vague boredom. But having just read in Deutsch's book the statement of a reform school head, "Ninety per cent of our graduates wind up in penal institutions," I could not but view the cartoon with shocked realization that it presented a penetrating insight and not an amusing situation.

For *Our Rejected Children* is the story of our American children in trouble—why they get into trouble, how they are treated in "correctional" institutions, and what they become as a result. Albert Deutsch, honored by the New York Newspaper Guild as "the most distinguished and effective humanitarian crusading in American journalism," has the facts, the philosophy and the journalistic skill to stab the conscience of complacent citizens. The facts, as he found them, shook him, and he shakes us as he reveals the record of human tragedy, of social and economic waste, of "gross brutality, crass stupidity, totalitarian regimentation in institutions and a corroding monotony even deadlier than physical violence."

But the book is more than a journalistic survey of juvenile delinquency and of the institutions provided to "reform" these children in trouble. Deutsch quotes Dr. Kinsey (who interviewed hundreds of reform school inmates in the course of his study) as remarking: "If an evil genius were intent on creating an abnormal environment designed to check wholesome development, he might dream up the typical state training school for adolescents to accomplish his ends." Deutsch visited schools across the country, and against the tensions, brutality and regimentation of the typical school he found some spots where there was a relaxed congeniality and warmth, and a philosophy of acceptance of the child as he is with rehabilitation through redirection of his individual personality. He pleads that the punitive prisons be made into rehabilitative schools.

The parent, teacher or preacher will be interested in the contrast between the background of the delinquent and of the nondelinquent child. A profile of the "average" delinquent includes: a large family in the low income brackets, living in crowded quarters in a congested neighborhood; he is more likely to have physical impairments, such as eye and ear defects, than is the nondelinquent; there is a fifty-fifty chance that his home has been broken by divorce, separation, death, disease or institutionalization of parents; his delinquent career is likely to begin at just below ten years of age; in a large proportion of cases, other members of the family have delinquency records. Some factors in the background of the nondelinquent child are: "He is loved and wanted—and knows it; he has some time and space of his own; he is moderately and consistently disciplined from infancy . . . is helped to take increasing responsibility for his own actions; he has something to believe in and work for, because his parents have lived their ideals and religious faith."

The "Who's to Blame?" section (second half of the book) analyzes the effects of homes, comic books, detention homes and our crime-breeding culture. If we are to eliminate the polluted wellsprings that poison our children, we must replace crime-breeding slums with low-rent housing, abolish the social disease of poverty, create more meaningful social values, and put an end to racial and religious discriminations which produce antisocial tensions and resentment.

The jacket blurb suggests that this is the book for parents, teachers, social workers, psychiatrists, judges. It is also a book for preachers or plain people who are willing to find rejected children and give them the attention, love and security that will make the difference between delinquency and good citizenship.

EVELYN LUCHS.

If You're Not a Genius, You're Sick

THE WAYS OF GENIUS. *By Radoslav A. Tsanoff. Harper, $4.00.*

THIS BOOK is the expression of an encyclopedic mind molded in the tradition of objective idealism. It ranges easily for illustrative material through the biographies of civilizations and individuals. This is its main value. By direct inspection of many cases, the reader gets acquainted with the workings of genius. The book is not only an excellent compendium of these stories but is also an extensive record of theories of genius, its nature and function.

The author suggests his own theory in the first two chapters and in the last one. The intervening nine chapters are given over mainly to the exhibit. They catch genius in the creative act. But in the three chapters just mentioned, Prof. Tsanoff gives us his conception—his philosophy—of genius, what it is not and what it is. Genius, according to him, is not identical with or dependent on any psychopathology. It is not a sickness or freakishness of the soul. On the contrary, it is so vital and real, so much of the essence of man and nature, that it staggers the soul with its demonic power of creation.

From a metaphysical if not psychological point of view, it is the routine, workaday technical intelligence that is sick, with a kind of somnolence and half-being in which it lives under the imposition of habit. This ordinary state of mind is so unaccustomed to the whirlwind elevations of genius that, when this spirit possesses it recurrently, it may develop neuroses, even psychoses. But these will be the result, not the cause, of genius, as ashes are the residue of fire. Chapter 2 gives the impression that a main concern of the author is to get rid of the bogey of the usual psychopathology of genius.

In the last chapter (12) the author confirms his thesis that genius is healthy by identifying it with "the heart of reality." Genius becomes a pervasive principle of creation, most fully realized on levels of rational, spiritual endeavor, but potentially of the essence up and down the scale of being. The argument shows a leaning toward the Platonic identification of the real with the good, since the presumption throughout is that what the spirit of reality (genius) creates is good.

The reader with a more pessimistic conception of reality, such as the Schopenhauerian or even the Sophoclean, will find the argument insufficient to lay that bogey, if it is one. Evil too can seem a powerful cosmic spirit in the magnificently tragic production of sorry states of affairs, and there are great men who have been possessed by it, the demon of genius. The victims of this spirit become Genghis Khans or Hitlers, or simply pessimistic philosophers like Schopenhauer—all of whom were certainly geniuses in an accepted sense of the term. Prof. Tsanoff's earlier book, *The Nature of Evil,* shows a competent familiarity with this position. A more studied treatment of it in this connection would have been illuminating.

In the body of the book, genius is shown at work in the fine arts, science and religion, which get a chapter each, while four chapters are devoted to portraying it in literature, especially poetry. Thus the author shows a penchant for the mythic notion of the Creator as Divine Poet or Poesis. He feels that when science, religion and philosophy outdo themselves in the upward reach toward comprehension, they become a kind of true poetry. And poetic truth is the highest, the most revealing—not in Santayana's subjectivist and quasi-skeptical analysis of such truth, but in a fuller sense involving objective validity.

VIRGIL C. ALDRICH.

Japan—Unfinished Task

THE UNITED STATES AND JAPAN. *By Edwin O. Reischauer. Harvard University Press, $4.00.*

EARLY in this ninth and newest volume in the "American Foreign Policy Library," Prof. Reischauer of Harvard says, "It was probably through Christianity and the Christian missionaries that the United States exerted its chief influence on Japan." This is a departure from the usual viewpoint in such treatises, and it is something more than a gesture of loyalty to the author's missionary parents and to the atmosphere in which he was born. It is a recognition of the basic elements of the re-education Japan was obliged to undergo when she cast her lot with the new ways of

science and humanitarian conduct after her long sleep of feudalistic isolation. It also implies growing acknowledgment that the democratic way of life stands or falls with the validity of the Christian ethic for all the relationships of men and nations around the world.

Here is undoubtedly the most reliable and definitive volume available in English on what Japan was before she was opened to Western ideas and institutions, how she was affected by these various impacts, what she is now after a defeat so largely inflicted by American forces, tools and ideas, and what she is capable of becoming for good or ill in the days ahead.

How important Japan is and should be in American thinking is Reischauer's chief concern: "However distasteful it may be to us, we cannot avoid the conclusion that, even in defeat, Japan remains the pivot of Far Eastern economy. . . . She is still the pioneer in Asia, economically, educationally and, if democracy has any future in Asia, in the political field as well." He then proceeds to demonstrate that the future of democracy itself throughout Asia is at stake in our efforts to make Japan a democratic and peaceful nation.

Reischauer does not minimize the herculean character of this task. He points to Japan's still rising population in a fearfully constricted land which, even with large and productive colonies, could feed herself only by trading on her highly industrialized manpower. He emphasizes that the United States, by breaking up Japan's great industrial and commercial empire as well as her political empire, has assumed responsibility for solution of the economic dilemma in which the Japanese find themselves. It is just because we Americans and other Westerners have brought new social and political ideas to Japan, without solving the more elemental problems of food, clothing and shelter, that Japan may still prove a military, nationalistic and even communistic menace to all our hopes for democratizing and Christianizing the Orient.

Gen. MacArthur and the American military and civilian occupational authorities have done a good job thus far, the author believes. Indeed, they have effectively introduced more revolutionary ideas and procedures in Japan than the Communists have succeeded in planting anywhere else in Asia. However, we have not integrated the Japanese into our own Western economy and we now threaten to shut them off from China and other parts of Asia with which they have long traded but which are increasingly under Communist domination. Repeatedly citing the "United States Initial Post-Surrender Policy for Japan," Reischauer demonstrates that all that has gone before is but an introduction to the necessity for a more thoroughgoing internationalization of Japan's relationships with America and the rest of the world.

Though one might criticize the author's rather fulsome praise of America's peacetime, wartime and postwar conduct toward Japan, there can be little quarrel with his central thesis. The proof of any superiority claimed for Christian and democratic ideas and institutions over other ideologies and practices must consist—in the eyes of Asia's millions, who will be the judges in regard to their own destiny and perhaps ours—in realizing an ever more equitable distribution of the world's goods, as well as in constant insistence on the dignity of man as the child of God.

THOBURN T. BRUMBAUGH.

New Life in the Country

REBUILDING RURAL AMERICA. *By Earle Hitch. Harper, $3.50.*

MR. HITCH deals with modern projects in community betterment. He tells of "laboratories of rural survival"—community experiments and programs in the United States and Canada. He holds up the small community as having great importance in a free society.

Next to war, says Mr. Hitch, the most dreaded peril in America is economic collapse and unemployment. The community experiments which have sprung up in various parts of the country may point the way to a balanced and sound economy. The small community offers a maximum of choice between self-employment and payroll employment, two protections against idleness. "A stable, or better, a robust rural economy is essential to democratic strength."

The experiments described are classified as demonstration and educational projects. More than half of the 273 pages are devoted to their description. There are accounts of ventures in Penn Craft, Pa.; Tupelo, Miss.; Berea College in Kentucky; Big Lick, Tenn.; Granger, Iowa; the cooperative movement in Nova Scotia, and about forty others. The second main division of the book deals with general influences on community outlook. Here are the records of the Farmers Federation in North Carolina with its vigorous Lord's Acre program; the militant Farmers Union; the Manitoba, Canada, health service; the Tennessee Valley Authority. Rounding out this section are discussions of decentralization, chemurgy, training and handicraft establishments, rural philosophies and similar subjects.

The author believes that these rural experiments are demonstrating that the rural community can be put into a favorable competitive position against the bigness of industrialism. The building of a superior rural society will tend to slow down the pace of rural-urban migration. These ventures are developing a measure of self-sufficiency, are stabilizing unemployment, and are preserving the family, the country church and the political judgments of the town meeting. They are a means of nurturing individual and corporate qualities necessary in a free society. They are a cushion against economic shock. The church, adult education interests, research foundations, cooperative societies and alert rural leaders are giving support to the projects.

Rebuilding Rural America does not aim to be a book on the rural church, yet indirectly it is one of the best of rural-church books. It deserves this rating for at least three reasons: (1) a surprisingly large number of the projects discussed are church-inspired or -sponsored; (2) Mr. Hitch recognizes the creative role of the rural church; (3) the chapter "Rural Religion Faces a New Task" gives a taste of the new wine of the rural church movement. The author does not permit the decrepitude of some aspects of rural religion so to occupy his attention that he is unaware of the hopeful trends. "It will surprise the critics who twit the church for passive stands on current problems to learn that the religious impulse is foremost in the struggle for rural revival," he writes.

There is nothing dull about this book. Crisp sentences and apt adjectives compress long meanings into short sentences. It is written with an imaginative pen. It is realistic—"most communities are still nodding in their 19th century pews." But it is hopeful. It is composed in the positive and it paints the rainbow of promise over the rural horizon. It is an invaluable resource for those who desire easy reference to constructive rural experiments. A list of all the projects and agencies with addresses is appended.

MARK RICH.

Books in Brief

SOCIOLOGY FOR A DEMOCRATIC SOCIETY. *By Raymond W. Murray. Appleton-Century-Crofts, $3.00.* A good Roman Catholic college textbook in sociology. For the most part, the religious point of view of the author, a professor at Notre Dame, has only the excellent consequence of keeping him and his readers mindful of the human values and spiritual forces that are involved in the social process, but on all topics upon which there is a distinctively Roman Catholic position, that is the one he defends.

THE PRIVATE DEVOTIONS OF LANCELOT ANDREWES. *Translated by John Henry Newman. Abingdon-Cokesbury, $1.25.* If any collection of private prayers deserves to be included among the "classics," these do. Originally written in Greek by the Elizabethan bishop who had more to do with the translation of the King James Version than any other man, Newman's translation has rendered them into English of almost matchless beauty. The publishers have managed to produce a little book of distinguished typographic appearance at a low price by reproducing photographically a rare edition issued in England more than a half-century ago.

A HISTORY OF THE FAR EAST IN MODERN TIMES. *By Harold M. Vinacke. Fifth edition. Appleton-Century-Crofts, $5.00.* This is a college textbook, written by the professor of international law and politics at the University of Cincinnati. It should be of great value, however, to anyone who

may wish to have at hand a concise, balanced and—so far as our "dipping in" at many points has shown—dependable summary of recent Oriental history. The standing of Prof. Vinacke's work is attested by that "fifth edition" notation. The fourth edition came out in 1941. This one, therefore, adds the war in the Pacific, and brings the record down to the Communist conquest of China and the struggle over a divided Korea. Prof. Vinacke doesn't say a lot about that, but he recognizes Korea (1) as a source from which trouble has constantly come to plague the East, and (2) as a region where the issues would not be settled by the Koreans but as part of a larger power struggle between the U.S.S.R. and the U.S.A. Even greater importance attaches to the fact that Prof. Vinacke now recognizes that a history of the Far East must take in Indo-China, Siam, Burma, Malaya, Indonesia and the Philippines as well as China, Japan and Siberian Russia, which had previous editions all to themselves. By the time the sixth edition comes out, it will probably be impossible to keep out India.

CORRESPONDENCE

Enterprise Is Not All

SIR: May I express my appreciation for the emphasis given to an important subject by the publication of Kenneth Boulding's article "Protestantism's Lost Economic Gospel" (Aug. 16). I am much interested in the amazing suggestion by this learned gentleman that "what is important is that people be enterprising." "The important thing is that there should be enterprise, not that it should be private." It is quite soothing to those of us who believe in the freedom we have inherited at the price of forefathers' blood and sweat and tears, and who are now concerned for that freedom, to learn that the outcome between "public enterprise" and "private enterprise" (the usual words are government enterprise and free enterprise) "is not very important." Now we do not need to worry a bit concerning Joe Stalin or Mao. They are enterprising! For that particular bit of reasoning, Mr. Boulding should be at least eligible for a position on the socialist payroll.

RALPH EUGENE BENNETT.
First Christian Church,
Independence, Kan.

Dangerous Half-Truth

SIR: Kenneth E. Boulding in "Protestantism's Lost Economic Gospel" (Aug. 16) recognizes that his thesis is only half-truth. Yet he almost completely fails to develop the antithesis. Not only did early Protestant Americans (the Pilgrims) hold that one must work if he was to eat; they also had, I believe, communal storehouses. Sin not only is individual; it is also collective. There is good evidence to believe that the reason that Jesus emphasized personal sin is because the Jews already had a concept of national (collective) sin. The idea of national (collective) sin is throughout the Old Testament. Did Jesus say, by implication, "All sin is individual"? Or did he say, "Sin not only is collective, it is also individual"?

Dr. Boulding's thesis simply gives an economic gospel for getting ahead personally. This is very important, but it is only half the truth. It fails to give due regard to concern for helping my fellow men as an economic demand. Dr. Boulding does not answer in terms of economics the question, "Am I my brother's keeper?" He has little to say about being a "Good Samaritan" as an economic principle. But since the gospel of Jesus was a "whole," related to all aspects of life, concern for my fellow men is as closely related to economics as it is to personal piety.

Dr. Boulding recognizes that his position is a thesis, that there is also an antithesis which must be considered in developing the synthesis, and so far as he goes it is good. Yet in his development, he almost forgets the antithesis. As such the over-all effect is half-truth; hence, falsehood.

GENE HOLDREDGE.
Methodist Parish,
Rutledge, Tenn.

Lesson in Logic

SIR: My attention has just been directed to a letter from James C. Ingebretsen in your issue of Aug. 9. Raising the question as to whether the Social Creed of the Federal Council of Churches "might not be" more akin to godlessness than to Christianity, he cites an article of mine in 1943 in which I concluded that there is considerable agreement between the Social Creed of the Churches and the Soviet constitution of 1936.

My article deplored the fact that the Social Creed of the Churches does not make clear its theological and religious bases. But the article lends no support to the unsupportable charge that the Social Creed is either "godless" or "Communist."

Mr. Ingebretsen needs a lesson in elementary logic. His syllogism presumably would look like this:

Russia is godless.
The Russian constitution has certain professed social goals.
The Social Creed supports some similar goals.
Therefore: the Social Creed is akin to godlessness.

The same kind of logic might be used against Spiritual Mobilization. The Soviet constitution of 1936 professes to guarantee "the inviolability of the homes of citizens and privacy of correspondence," the "inviolability of the person," freedom of speech, press and assembly, and many other laudable democratic rights. Spiritual Mobilization likewise professes to believe in these freedoms. Is Spiritual Mobilization more akin to godlessness than to Christianity? After all, Spiritual Mobilization likewise appears to be largely devoid of theological basis.

The mockery in the Soviet constitution of 1936 lies in its profession of high social ideals which the U.S.S.R. denies daily in practice. The tragedy of the Social Creed of the Churches lies in the fact that it has had little effect on American affairs; America would be far stronger today in the struggle against Communism if the Social Creed had been translated more fully into the nation's life.

I emphatically repudiate the suggestion that any statement of mine supports the charge that the Social Creed is akin to godlessness. Mr. Ingebretsen and his associates are simply trying to discredit, by well known methods of innuendo, the Federal Council, the Congregational Council for Social Action, and other religious agencies of which they disapprove. As chairman of the Council for Social Action, I am amused by their efforts to cite me as their authority. It is comforting to realize that Mr. Ingebretsen's fallacious logic is not likely to mislead readers of The Christian Century.

LISTON POPE.
Yale Divinity School,
New Haven, Conn.

Religious Teaching and the Public Schools

SIR: A voice from St. Louis accuses me, in The Christian Century of Aug. 16, of having "totalitarian" tendencies because I had previously expressed agreement with the decision of a St. Louis court in a "released time" case. My accuser, the Rev. Mr. Auchard, supports the more recent decision of a New York judge in a parallel case. Perhaps Mr. Auchard and I would each be happier if the judges in our respective states would reverse their positions. Or perhaps Mr. Auchard should migrate to New York city, my home town, while I migrate to St. Louis.

Since Mr. Auchard has ascribed views to me which I do not hold, I think some personal notes are in order. As a boy, I attended both Macombe junior high school (a public school in the Bronx) and the Hebrew Institute of University Heights (an institution for weekday religious education). I attended Hebrew classes *after* the close of the public school day and, so far as I know, no official of the Hebrew Insti-

tute ever demanded that the public school system should release me from its charge so that I might receive sectarian instruction on public school time. Like many Protestants and some Catholics, they believed that to do so would be to advocate violation of the principle of church-state separation.

Of course, Mr. Auchard could not have known the above facts, but he could not have been unaware that American citizens are free to by-pass or supplement the public school system in whole or in part, and to send their children to private and parochial schools as they see fit. No one reading my letter of Aug. 2—in which I endorse American guarantees of full freedom of conscience—could justly say that I proceeded on the "assumption that children are somehow the property of the state." As for Mr. Auchard's strictures concerning Protestants and Other Americans United, I believe that they spring from the fact that the organization has not confined itself to exposing only Roman Catholic transgressions against religious liberty, but has also exposed the transgressions of non-Catholic groups.

P.O.A.U., STANLEY LICHTENSTEIN.
Washington, D.C.

News from Georgia

SIR: You might be interested in knowing that on Aug. 13, 1950, six members of Rehoboth Baptist (white) Church, near Americus, Ga., were expelled from the church and their names stricken from the rolls on charges of "differences of opinion on the race question." All were white people, native southerners. One has his Ph.D. in Greek from the Southern Baptist Theological Seminary, Louisville, Ky., and has been Bible teacher at Ridgecrest Assembly six years and at the Northern Baptist Assembly at Green Lake, Wis., for three years. He was associated with Elton Trueblood at the latter place in June of this year. Another one of the six was a 13-year-old girl. Three others have their degrees from southern colleges.

This seems to me to be a rather breathtaking, record-breaking thing for a Southern Baptist church.

Americus, Ga. CLARENCE JORDAN.

Purpose of Baptist World Alliance

SIR: The Christian Century for July 26 contains an editorial entitled "Why Internationalize Our Sectarianism?" The Baptist World Alliance congress is represented as an act in opposition to ecumenical ideas. What a stupid misconception! The pronouncement is delivered from an ecumenical platform while its content seems inexplicably provincial and shortsighted.

While a staunch supporter of the Christian ecumenical movement, The Christian Century is in general also found standing squarely in defense of the principles of freedom in religion and liberty of conscience which characterize Baptists everywhere. It is impossible to assume that the writer of the editorial does not know that in the list of countries represented in the congress and in the World Alliance, a large number are countries where Baptists form a small minority, weak by every human standard of comparison; that in these countries Baptists often do not have an equal status in the social and political order, nor even recognition on terms of Christian brotherhood with the dominant church establishments; and that even where some leaders of other churches may feel some concern about the matter, it is a very difficult matter to bring about a change from within; that in many cases indignities and persecution are conducted against the Baptist people by church or state or both, and that the Baptist communities depend almost exclusively on fellow Baptists in more favored lands for any sense of cooperation and sympathy in religious concerns and in some cases even for the possibility of continuance as a Christian community.

Under such circumstances, just what means would The Christian Century suggest as more practical and hopeful in promoting worldwide freedom of religion and eventual progress in the ecumenical objective of a worldwide community in Christian action in a pagan world, than encouragement and support and close cooperation among Baptist groups, stronger and weaker alike?

The editor seems even to assume a purpose in the alliance quite contrary to fact. It looks for "actions" instead of cultivation of fellowship, which is the primary purpose.

EDWARD H. PRUDEN.
First Baptist Church,
Washington, D.C.

From France

SIR: In these uncertain times it would seem that God is asking us to give him proof of our absolute faith. Not only is this apparent in our personal individual lives, but also it is evident in the lives of nations. In both, the dread of war is such that human reason alone cannot aid us. We must turn to prayer.

In France there is an overpowering dread of another war. Indeed this is true of all countries where so recently bombardments, deportations, hunger and torture were common occurrences among us. With anguish still fresh in our memories, the dread of another war is the dread of things experienced, the dread of precise things. All the powers of human reason cannot overcome this dread.

The hope of peace, however, is as undying in us as the negative dread of war. "Faith is the substance of things hoped for." To obtain peace, therefore, we must pray for it in absolute faith.

There is no intent to belittle human efforts toward building peace. The United Nations, we feel sure, will be the instrument of God's will for peace as in answer to our prayers. But human efforts alone, whether it be in our individual lives or in the lives of nations, can achieve nothing without God's grace.

May this message from France find a sympathetic echo in America. The French people would have renewed courage if we knew that Americans share both our anguish and our hope; that our prayers are multiplied and reinforced by yours; that our voices join with yours in the age-old hymn *"Dona nobis pacem."*

Rue Marçeau, JEAN CAZALIS.
Montpelier, France.

Communists in America

SIR: You talk about Mr. Truman's spiritual blindness (June 28). I only wish his vision were encompassing enough to see those sinister forces and carriers of evil that find alleged material security in their allegiance to atheistic communism as they exist on the home front. Recognition of atheistic communism for what it is and effective measures to cope with its attendant evils here at home are far more important in saving and sharing our way of life than to attempt to carry on a crusade throughout the world, appealing though it may be in its promises but satanic in its application.

It's a sad commentary that we have had no leaders, either Republican or Democrat, who have had the courage to face the issue of communism for what it is. Even now when World War III is upon us, we still look upon the Communists as a party. Any intelligent American is aware that the Communist party, with its allied fronts, is a criminal conspiracy taking its orders from the Kremlin and determinedly endeavoring to supplant our government with one subservient to Soviet design.

So long as the Communists and their allied fronts can remain in that twilight zone ("you can spot us but you can't touch us") dressed up in the shibboleths of a legitimate political party, they will continue to defy, challenge and therefore provoke violence in our American communities. By the same token, they will continue to ensnare deluded innocents in and outside our government, and subvert them to Soviet design.

A Peekskill incident such as we have had here in Westchester county is potential in any American community, and the situation becomes more explosive daily. Put these together and you get a chain reaction à la Korea—in the lexicon of Washington a "police operation." And we will have such "police operations" both at home and abroad so long as those both inside and outside our government collaborate unwittingly and inadvertently and at times deliberately with these instigators of treason.

Too often we are reluctant to case an individual or an organization for fear of infringing on "constitutional rights." That tab has been parroted so often and has become so hackneyed that it should be common knowledge by now that our bulwark of fundamental human rights and freedoms

cannot be exercised unabridged without becoming an instrument of our own destruction. No right is an absolute right.

Isn't it about time that we as Americans chose sides on the home front if we are to preserve and renew our social fabric? May it be possible that with our ever increasing population and the confusion it engenders, the time has arrived or soon will arrive when government under the Constitution as we know it can no longer do the job? In combating totalitarianism it is necessary to assume some of the cudgels of the transgressor. We are being forced into a sort of economic fascism as a means of survival.

Therefore, in like manner it becomes imperative to implement with sufficient power those agencies and forces indispensable in the preservation of a free way of life. I realize that a powerful state becomes the vehicle of a crusading ideal. But in this struggle of atheistic communism against Christianity, solid black versus solid white, if we have to assume the powers of a police state to corral and place in concentration camps those enemies of the state and their accomplices, God grant it. It's long overdue. As a former member of the armed services in World War II in the lower echelons I'd be more than willing to assist in such a roundup.

BERNARD J. LANDIS.

Mt. Vernon, N.Y.

The Byington Peace Plan

SIR: What ought the United States to do in this crisis?

Fight the war through with as little barbarity as the nature of war permits. Bring it to a settlement which, if it does not immediately unite Korea, shall at least guarantee continual free intercourse between all parts of Korea.

Recognize, and get the United Nations to recognize, the *de facto* government of continental China.

Get Nehru or somebody to mediate a treaty, or at least a gentlemen's agreement, by which continental China shall let Chiang alone in Formosa and Chiang shall cease all attempts to interfere with continental China or its commerce.

Quit spending either money or nerve-energy on "where Stalin is going to strike next." Anybody who has lived through a generation or two of American politics should know the earmarks of political devices well enough to see that Stalin's main purpose, paramount over either the aggrandizement of Russia or the promotion of communism, is to keep Stalin on top in Russia, and that for this purpose his main method is, first, to teach the Russians that America, largely backed by the other nations, is the implacable and unscrupulous enemy of Russia and the Russian way of life, and Stalin is the man the Russians can trust to stand firm against America; and, second, to keep the Russian army formidable but inactive.

Avoid, so far as is compatible with the protection of weak nations, any action which appears to exhibit hostility toward Russian prosperity or toward communism as such; for all such action plays into Stalin's hands by helping him keep up his pet line of anti-American propaganda as a means of mending his political fences in Russia. STEVEN T. BYINGTON.

Ballard Vale, Mass.

Catechism on Korea

SIR: May I submit for your consideration the following simple questions with their inescapable answers.

What are we doing in Korea? Destroying property and killing men, women and children.

Whom are we killing? Koreans.

Where are we killing them? In Korea, their own country.

Who are forced to risk their lives to do this killing for us? American boys who have been taught the sacred commandment, "Thou shalt not kill."

What country has the North Korean army invaded? Korea, their own country.

What sacred boundary has this army "violated"? One drawn by foreign powers through their own country.

What wrong has this people done the people of the United States? None whatsoever.

Who would have condemned this act? Every American of the days when America still possessed her own soul.

Whom will history hold guilty of this act? Not one who may have provoked it but the people who have done the killing, especially those religious institutions and organizations that have approved it.

CLARENCE D. OBERLIN.

McGrath Memorial Congregational Church,
Muskegon, Mich.

Mediation Imperative

SIR: Supporters of peace today must raise their sights! We must make it crystal clear that we are not satisfied to leave solution of the Korean conflict either to generals or to the essentially self-sufficient statesmanship which now obtains in Washington, and so vastly influences the U.N.

In your editorial "Revolution in Foreign Policy" (Aug. 9) you advocate as the second step in that revolution the need "to push the doors of mediation wide open." This week new hope has risen in the proposal of the six small nations. And in face of the savage tragedy now enacting in Korea I beg you to do your uttermost to see to it that our state department realizes mediation as the immediate imperative. The suffering alone should steel us to the urgency. But beyond that, every hour the conflict continues heightens the peril of that point of no return, World War III.

Psychologically, indeed, the very worst result of the Korean war is to me the intensification of the belief in the inevitability of war between ourselves and Russia. And we who know the integrity of our own hearts, we who hate communism as deeply as those in power hate it, have no honorable choice but to strive as never before to resolve the whole deadlock between the U.S. and the U.S.S.R. The U.N., its very existence in jeopardy, would be swift to take the cue for peace once our state department gave it. TRACY D. MYGATT.

Croton Falls, N.Y.

Scolding the U.N.

SIR: I seem to detect a petulant note in some of the protests against U.N. police action in Korea. Some liberals appear to be equating it with imperialism. They scold the U.N. for not relying on moral force alone. When the blueprints for U.N. were drawn they did not voice criticism of the security provisions, including military action, of this organization. But now, when the U.N., in the face of a critical test, puts into operation the plan it placed on paper at its inception, these persons raise a hurt cry. In the past they have sadly deplored the weakness of a League of Nations, yet they would now relegate the U.N. to a like fate. JAMES C. STOKES.

College Place Methodist Church,
Greensboro, N.C.

Two Maliks

SIR: Two names are on the roll call of the United Nations, Malik and Malik. One name is in the headlines daily because it is that of Russia's delegate presiding over the Security Council—Jacob A. Malik. Time will write off Jacob A. Malik with a sentence: "He presided, propagandized, provoked and was preoccupied with World War III."

Charles Malik, minister of Lebanon and chairman of his delegation to the General Assembly, isn't making headlines but is shaping history. The future will show that Charles Malik held up a light that even the darkness of this hour will not extinguish. His light is the gift of his objective criticism of both the East and the West. His light sheds a beam down the path that leads to peace. This path we must ultimately choose.

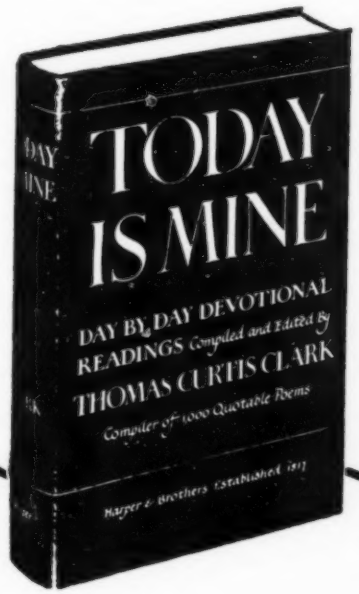
He states his case in a document that is "must" reading for every intelligent person in the world. I wish to call the attention of all your readers to "War and Peace," a statement made before the political committee of the General Assembly by Dr. Malik. It may be secured from the National Committee for Free Europe, Inc., 301 Empire State Building, 350 Fifth Ave., New York 1, N.Y.

My zeal in urging all to read this document embodies the hope that with enough effort we can forestall the tragedy that is about to overtake us.

O. WALTER WAGNER,
Executive Secretary.

Metropolitan Church Federation,
St. Louis, Mo.

A New Anthology by Thomas Curtis Clark


TODAY IS MINE
DAY BY DAY DEVOTIONAL READINGS Compiled and Edited By
THOMAS CURTIS CLARK
Compiler of 1000 Quotable Poems
Harper & Brothers Established 1817

TODAY IS MINE

Day by day devotional readings

Some of the meditation titles:

- Lincoln: a Man of Prayer
- Upper-Room Living and Thinking
- The Business of Being a Christian
- Friendship from the Cross
- A Creed for Life
- Life's Highest Attainment
- The Art of Failing Well
- Effectual Prayer
- Death and the Man of Faith
- Start From Where You Are
- The Glory of Old Age
- The Deadliness of Ingratitude
- The Paragon of Men
- The Blessedness of Routine
- The Heart of the Gospel
- The Coming of Spring
- Why Believe in Immortality?
- Creative Motherhood
- Keeping the Tongue from Evil
- Liberty the American Ideal
- God's Love Is Sure
- Work and Worship
- Needless Fear
- Christ and the Kingdom
- The Spirit of Thanksgiving
- Keeping Christmas
- Leaving the Old Year

Well-known as the editor and compiler of *1000 Quotable Poems, 300 Favorite Poems* and *Poems for Life,* and greatly beloved as a poet, Thomas Curtis Clark here turns his efforts to a devotional manual. Once again his discrimination and years of experience are reflected in the quality and aptness of the material he has included. He has gone to both classic and modern sources for the selections and the resulting compilation is one that will find a place all its own on the shelf of daily devotional books.

TODAY IS MINE covers every day of the year, taking into consideration national holidays and church calendars. Each page contains a thought for the day, a scriptural passage, a verse and a prayer. Within the daily pattern, there is much variety, some of the meditations beginning with a story, others with a little essay or prose poem. This is a solid, satisfying book for individual or family devotions.

THOMAS CURTIS CLARK has been called the Dean of American poetry anthologists. He is in addition an editor, author, teacher and poet. His latest book is *Poems for the Great Days,* edited in collaboration with his son Robert Earle Clark *with an introduction by Charles Clayton Morrison.*

Note: This is a full-size book—running to nearly 400 pages and of a 5⅛ x 7⅜" size. Beautifully printed, bound and jacketed for gift use. **$1.50**

at your bookseller

HARPER & BROTHERS • New York 16, N. Y.

NEWS of the CHRISTIAN WORLD

Atlantans Urge Prayer in Crisis

Ministers and Laymen Join in Asking President to Set Up Plans for Nationwide Broadcast

ATLANTA, Aug. 15.—Ministers and laymen of various denominations in Atlanta recently joined in sending telegrams and letters to Pres. Truman asking that he call the nation to special prayer for divine guidance in the Korean crisis. The suggestion was made that the President arrange a 15-minute all-network broadcast conducted by a Protestant minister, a Jewish rabbi and a Catholic priest. Among the clergymen who made the request were Dean de Ovies of the Episcopal cathedral, Robert Burns, Louie D. Newton, Charles Allen, Pierce Harris and Rabbi David Marx.

Georgia Democrats Vow Fight On Supreme Court Decisions

The Georgia Democratic convention, meeting in Macon Aug. 8 with 5,000 in attendance, pledged its members to go to jail before bowing to U.S. Supreme Court decisions against racial segregation. A resolution was adopted pledging all state officials to fight "with all the resources of the state" to preserve racial segregation in schools and colleges, "[court] decisions to the contrary notwithstanding." The resolution suggested that the federal government spend "less time and energy in its attempt to destroy the south and more effort toward defending our common country from its foreign foe." The convention called upon the Georgia congressional delegation to sponsor legislation providing that "no court of the United States shall ever have jurisdiction to entertain any suit directed against the maintenance of separate schools for white and colored where dual systems exist."

Klan Holds 'Naturalization' Ceremony Despite Incident

"Imperial Wizard" Samuel W. Roper was all set to make a speech Saturday night at a "naturalization" near Stone mountain, Atlanta's top Ku Klux Klan event of the year, when the lights went out. With the microphone dead the Klan leader shouted, "We've been sabotaged!" Investigation revealed that someone had indeed tampered with the fuse box in a near-by house from which a wire had been led to the grounds. According to newspaper reports, the Imperial Wizard canceled his scheduled 20-minute speech but went on with the initiation of 40-odd "neophytes" said to come from several states. They took vows to uphold "white supremacy." It was the Klan's first unmasked ceremony in this area. Some 400 robed members were present. Later, information was given out saying that the organization advocates aid for Spain and rearmament of western Germany, and "stands squarely behind Winston Churchill." One of the spokesmen, A. W. Shuler, a minister and the Klan's public relations representative ("klokard"), told reporters: "This country is not a democracy. It's a Christian republic, and any person who comes into this country, whether Jew or Gentile, must recognize that and not try to change it."

Ministers Speak Minds on Use of Atom Bomb

Ministers representing a cross section of the Atlanta area were recently asked this question by reporters: "Do you feel that the United Nations armies should utilize the atomic bomb to establish peace in Korea and other Communist-dominated areas where trouble might arise?" The majority replied that they favored using the bomb only as a last resort, and then as the lesser of two evils and only with U.N. approval. Many of the ministers expressed faith in the ability of the nation's military leaders to make the correct decision. Several thought it might be all right to drop the bomb provided we knew beforehand that such action would end the war; however, they agreed, "since we do not know this, it is a matter to be weighed most carefully."

Young Atlanta Missionaries Believed Leaving China

Two missionaries who grew up together in Atlanta, attended Emory University school of theology and are members of Druid Hills Methodist Church are believed by their families to be traveling together in flight from Communist China after almost a year of trying to carry on missionary work under the new government. They are Allen Jernigan, 26, and Carlisle Phillips, 29. With them are their missionary wives and the Jernigans' son, whose birth last month delayed their departure after they had been advised to leave.

And So Forth

Emory University recently sold for $500,000 the 12-story Kansas City building presented to it in 1947 by the Asa G. Candler, Inc., estate. When erected in 1915, the structure was known as the Coca Cola building.

Pending in the city council is an ordinance which would bar Communists from Atlanta.

St. Simon's island off the coast of Georgia has become the new summer capital of Georgia Methodism. Some 110 leaders of both Methodist conferences are now attending a planning conference there at Epworth-by-the-Sea. Principal speaker is Gordon Rupp of Surrey, England, a well known Methodist minister and leader who is on his first trip to America.

The 1950 census lists 183,000 Georgians 65 years old or older. This age group represents 5.8 per cent of the state's total population, compared with 4.9 per cent for the corresponding group in North Carolina, 5.4 in South Carolina, 5.6 in Louisiana, 5.6 in Mississippi—and 7.3 in Florida.

Hymnsinging, praying, preaching and picnicking—that is the order of the day at historic Mt. Gilead campground at Ben Hill, Ga., where the 116th annual revival is now under way. More than 30,000 people are expected to be present during the 13-day meeting, which will continue through Aug. 18. Sermons are being given by Bishop Arthur J. Moore and other prominent Methodist leaders.

JAMES P. WESBERRY.

Dibelius Target Of 'Red' Attacks

East German Authorities Believed to be Attempting to Alienate Members of Churches from Bishop

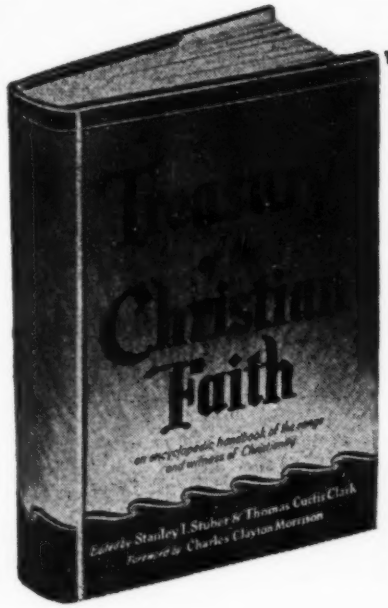
BETHEL-BIELEFELD, GERMANY, Aug. 16.—From reports coming out of East Germany it appears that the struggle of the church in the Soviet zone for freedom and independence is entering a new phase. The political authorities are plainly trying to drive a wedge between parish pastors and top church officials. At the recent Berlin conference of the S.E.D. (Communist national front) the implication was clear that a new offensive against the church is in the offing. The church was described as "reactionary," and Prime Minister Otto Grotewohl took occasion to direct an unusually violent attack on Bishop Otto Dibelius. "Of course we do not put the pastors into the same kettle with Bishop Dibelius," he said. "Bishop Dibelius is not the church." To many, the attempt to create conflict between church leaders and the parish clergy is only too reminiscent of the methods of the Third Reich, which supported the "German Christians" in "commando" action inside the churches. It is to be noted that panic reports of an impending split in the east zone church have recently been spread abroad.

Express Confidence in Bishop Dibelius

In view of the government's tactics, it cannot be pointed out too often that not more than a dozen Protestant pastors are members of the S.E.D. The motions of confidence in Bishop Dibelius which church bodies issued on his return from the Toronto meetings of the World Council of Churches are clear proof that the vast majority of Soviet zone pastors and parishes back up their leader. The top church body of Berlin and Brandenburg declared that the accusations brought against the bishop are a "monstrous distortion of the truth." Nothing, they said, can divorce pastors and parishes from Bishop Dibelius. Similar expressions of confidence came from other bishops in the Soviet zone.

Dibelius Labels Charges 'Fantastic'

Meanwhile, Bishop Dibelius has issued a detailed statement dealing with Grotewohl's accusations. Referring to the charge that he had "been to Pres. Truman as if to receive orders," he says: "We are a church, and a church does not recognize political orders. The information Prime Minister Grotewohl got from his agents is just another 'thriller' story." The bishop points out that in the 15-minute discussion he had with Pres. Truman on the latter's invitation, there was no mention of the east zone republic, of the elections due to take place there Oct. 15, or of how the Protestant church would act in case of a new European war. "I would label fantastic the idea that anyone in America would dream of having the President make suggestions to a German bishop


Treasury of the
Christian
Faith
an encyclopedic handbook of the range and witness of Christianity
Edited by Stanley I. Stuber & Thomas Curtis Clark
Foreword by Charles Clayton Morrison

FREE

to new members of the RELIGIOUS BOOK CLUB

Treasury of the Christian Faith

Regular Price, $5.00

Edited by STANLEY I. STUBER and THOMAS CURTIS CLARK

will be given to you as a free gift to induce you to try the many advantages and economies of Religious Book Club service ***NOW!***

TREASURY OF THE CHRISTIAN FAITH

is an encyclopedic reference book of 832 pages that presents the Christian faith in an illuminating way—as the living, composite picture of the Christian religion illuminated by hundreds of first-hand testimonials and comments. Its 1500 contributors include Protestant leaders of all centuries and all convictions—a vivid panorama of the entire range and witness of Christianity. Here, in compact, accessible form are the great Christian insights on such subjects as Christ, Grace, Heaven, Prayer, Salvation.

AS A MEMBER YOU WILL RECEIVE a free bonus book with every fourth Club selection you accept. You will be able to take advantage of special prices on occasional Club selections.

Furthermore, to insure that you will receive only books that will be of permanent value to you a "No Book" form is enclosed with your monthly Bulletin so you can notify us whenever you do not want the current choice; and you may return any Club selection for full credit within ten days of receipt if not entirely satisfied.

Plus . . .

FREE MONTHLY BULLETINS FOR Religious Book Club Members Only

One of the most worthwhile advantages of membership in the Religious Book Club is your free-with-membership monthly Bulletin. Attractive, well-printed and easy to read, this special Bulletin gives you news and reviews of as many as forty of the new, current books of spiritual interest. It not only contains a full description of the coming month's selection, bonus books, and books with bonus credits, but also extensive reviews of all important new religious books and novels, poetry and general books which have particularly worthwhile spiritual or religious themes. For 22 years the RBC Bulletin has been recognized as one of the best sources of authoritative, up-to-the-minute information by librarians, ministers, and students. Interesting and helpful, it is the only Bulletin that will keep you completely abreast of the latest and most important religious reading.

This membership coupon entitles you to
TREASURY OF THE CHRISTIAN FAITH

Clip and mail the attached coupon today and begin enjoying the same practical, helpful service which thousands of other members of the world-wide Protestant community have enjoyed during the past twenty-two years; but be sure to mail it now, while it is at hand, as we cannot keep this offer open beyond October 31st.

FREE

Religious Book Club CC5016
76 Ninth Avenue, New York 11, N. Y.

Please enroll me as a member of the Religious Book Club and send me, without charge, "Treasury of the Christian Faith" as a gift book and the RBC Bulletin every month. I will purchase four Club Selections during each year of membership and will receive an additional free book as a bonus for each four Club Selections which I choose. I understand that I may return any Club Selection or Bonus for full credit if I am not entirely satisfied.

Mr.
Rev.
Mrs.
Miss. _____

Street _____

City _____ Zone _____ State _____

CHRISTIANITY IN THE FAR EAST

A seminar for ministers and laymen will begin this Autumn Quarter at The Chicago Theological Seminary.

Dr. Roderick Scott of Fukien Christian University, Fuchow, China, together with expert authorities on Far Eastern affairs will lead this timely exploration of the Church and Far Eastern culture under the impact of communism.

Write for further information to:

MARVIN P. HALVERSON, *Dean of Students*

The Chicago Theological Seminary

5757 University Avenue Chicago 37

A Two Star Feature

★ ★

Philadelphia Historical Shrines

and

A refreshing stay

at

The Whittier

15th and Cherry Sts., Philadelphia 2, Pa.

Evan B. Whitacre, Manager

on the political attitude of his church," he concludes.

Oberammergau Pastor Writes on Visiting Playgoers

Protestant opinion in Germany is divided on the Oberammergau passion play, which again this summer is attracting thousands of foreign visitors to the Bavarian town where it is performed. Some hold that the play is a form of Roman Catholic propaganda and besides is tied in with many secular activities, and therefore will have none of it. On the other hand, many Protestants are to be found among its enthusiastic supporters. The attitude of Walter Rupprecht, only Protestant minister in Oberammergau, is of interest. Concerning his experiences and observations during the performances, he writes: "In this play all take a part—audience as well as actors. Either you are one of those who pass by the cross and shake their heads, or you are one of those who stop under the cross and offer thanksgiving and adoration. One cannot but conclude that most of the patrons unconsciously play the former role. For them, Oberammergau is just a date on their schedule of special programs, the sensation of the year that everybody must see. For them, the day at Oberammergau inevitably ends in a pub. But there are others—only a few. During the midday intermission you will find them sitting quietly in the little Protestant church, where they are not disturbed by the noise of the throngs in the street. In the evening the bars are crowded, but at the same time congregations gather for the German or English services in the Protestant church and are united in adoration of the crucified and resurrected Christ. Many of them conclude the day by participating in holy communion." Morning and evening prayers are held daily in Pastor Rupprecht's church during the passion play season.

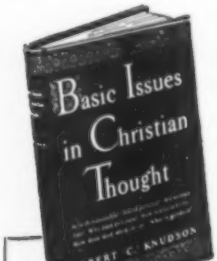
And So Forth

In the Bonn parliament, Member Hermann Ehlers, who is also a Protestant church councilor, recently attacked the mixing of sports and business. The church would be in a better position to help bring about improvement in this matter, he said, if it were for instance to put sports fields at the disposal of its youth clubs. "If people want to lose their money in football pools, well, let them," said Dr. Ehlers. "But ecclesiastical and other authorities should not ease the public's conscience by accepting payments out of football profits for their own purposes. It is a good beginning that church youth organizations have refused once and for all to accept gifts from the profits of football pools."

The new film "There Was a Man," which vividly portrays the relief work of the German Protestant churches, recently had its first showing in Stuttgart. It was made for Hilfswerk by Curt Oertel, well known producer of documentaries. The film will shortly be shown in local parishes.

Friedrich Langenfuss, editor of the Protestant cultural periodical *Zeitwende,* has been elected first president of the Protestant Press Union for Germany.

On Aug. 11 Bishop Hanns Lilje of Hannover was inducted as abbot of Loccum Monastery. Following an old tradition, the head official of the Hannover provincial church assumes the abbacy of this institution, which is now connected with a seminary for preachers where young theologians receive practical training for their future ministry. FOCKO LÜPSEN.



Basic Issues in Christian Thought

By ALBERT C. KNUDSON

A Middle Way Between "Superficial" Naturalism and "Pessimistic" Neo-Orthodoxy—

For every thinking Christian the six issues treated in these chapters are of vital concern. They add up to a powerful and mature statement of personalistic theism, of man's need for both faith and reason in understanding and living the great Christian doctrines. For in the twentieth-century world—misled on the one hand by superficial naturalism with its false optimism, confused on the other hand by the bewildering paradoxes and pessimism of neo-orthodoxy—it is only through reason that Christianity can hold a positive, convincing appeal.

Developed against a background of the leading theological concepts of the ages from Augustine to Barth and Niebuhr, this is a comprehensive treatment of the basic issues of the Christian's faith—a clear and stimulating appraisal of the outstanding trends in Christian thought today.

THE CONTENTS: *Can the Christian Faith Be Rationally Justified?—Is God Personal and Man Truly Free?—The Evils of Life and Their Meaning—How Are We to Think of Christ?—Divine and Human Factors in Christian Experience—Basic Points at Issue in Christian Ethics*

$2.75 At Your Bookstore . . . *Abingdon-Cokesbury*

Manual Offers Aid to Church Vocation Counselors

A new guidance manual, *Counseling for Church Vocations,* has been prepared by Harold W. Ewing, secretary of the Methodist Interboard Committee on Christian Vocations. It is obtainable from the committee at P. O. Box 871, Nashville. The manual contains vocational information, descriptions of counseling principles, discussion of the philosophy of vocation and a list of resource books and visual aids.

Plan Dramatization of 'Greatest Story Ever Told'

Guthrie McClintic and Victor Young, New York drama producers, are planning to present Fulton Oursler's *The Greatest Story Ever Told,* novel and radio program, as a dramatic musical during the coming theatrical season. It is planned to ask religious and civic groups to sponsor the production while on tour, with profits distributed to local charities.

Church World Service Issues New Filmstrips

Two new filmstrips, "Service in Asia" and "The Unwanted," which portray refugee and other needs in the Orient, Germany, Greece and the Near and Far East, have been released for sale at $1 each by Church World Service, 214 E. 21st St., New York 10.

Spur Churches to Fight Segregation

Federal Council's Second Institute on Cultural, Racial Relations Is Held in Philadelphia

PHILADELPHIA, Aug. 23.—An important conclusion of the second institute on racial and cultural relations recently sponsored by the Federal Council of Churches at Lincoln University, near Oxford, Pa., was that church groups should be in the forefront of all community efforts that seek to end discrimination and segregation in employment and housing. Luther Cunningham, pastor of St. Paul's Baptist Church, Philadelphia, asserted that Protestantism may expect to lose its minority group members in increasing numbers until it lifts the practice of Christianity above the "level of racial or national origin." Another speaker told the delegates that "the more conservative our theology, the less interest we have in brotherhood." The institute, which paralleled the earlier midwest session held at Eden Seminary, near St. Louis, sought to provide knowledge, techniques and experiences to fulfill the ideal of an "inclusive church in an inclusive society." An afternoon field trip to Philadelphia offered delegates an opportunity to visit Fellowship House, the city's fellowship and F.E.P. commissions, and an interracial housing project.

Urge Church Use of Television

Participating in the fifth annual religious radio workshop sponsored by the Protestant Radio Commission at Temple University school of theology here were 30 leaders from 11 states and from Germany, Canada, Puerto Rico, Brazil, Ecuador and the Philippines. Looking to the time when he believes television will replace radio—a time he sees as not far off—Everett C. Parker, director of the commission, recommended the preparation of good religious films produced according to adequate television standards. "Churches will not be denied access to the people of America through television, which is a gift from God," he declared. "We will not bow before the demand that soap and cigarettes be first in people's thinking. Nor will the churches allow religious programming on television to be captured by so-called evangelists, whose sole qualification is the ability to pay for network and station time." Mr. Parker said that the high cost of television operation has so far limited the number of noncommercial programs in the educational and religious fields.

Appeals for Pastors to Serve Parolees

Linn Bowman, well known Methodist minister who for nearly three decades has served as director of restoration at the eastern Pennsylvania state penitentiary, has appealed for more Protestant pastors to respond to the needs of prisoners released on parole. "They need guidance, and look to the church to befriend them," he said. "Although repeaters are publicized, four out of five persons on parole do not return but are living commendable lives. Why should

Luther and his times

by E. G. SCHWIEBERT

From the painting of Martin Luther, by Cranach; 1532.

A Rare Opportunity to Learn New Facts About the Reformation

LUTHER AND HIS TIMES is a reappraisal of Luther and is, in reality, three books in one. First, it draws the broad historical outlines of the period in which Luther lived. Next, it fills in the development of the Reformer against his background, and the towering figure of Luther emerges in *a new perspective.* Finally, it shows his reactions to his environment, and the impact of his New Theology on his contemporaries. Special emphasis is given to the significant role played by the European Universities not only in Luther's personal development, but also in that of his colleagues and opponents.

For all who seek to understand the Reformation in its broader, deeper aspects, LUTHER AND HIS TIMES will prove a rewarding experience.

988 pages, including 64 page album of 90 illustrations (many of rare origin). 63 drawings highlight the text. Detailed map of Wittenberg.

REGULAR PRICE $10.00—*Special Price if ordered before October 1st* $7.95

A WORD ABOUT THE AUTHOR

Prof. E. G. Schwiebert *of Wittenberg College, Ohio, has written* LUTHER AND HIS TIMES *at the suggestion of the late Prof. Preserved Smith, America's greatest Reformation Scholar, under whom he studied for three years. Prof. Schwiebert is a graduate of Capital University Seminary and was granted his Master's Thesis of "Martin Luther as a Preacher" from Ohio University in 1923. Two years were spent in the University of Wittenberg in Germany in intensive study of first-hand information for background material for* LUTHER AND HIS TIMES.

Concordia Publishing House
3558 SO. JEFFERSON AVE. • ST. LOUIS 18, MO.

Order Direct or Through Your Religious Book Store

A dollar bill isn't what it used to be. But it will still bring you The Christian Century for 13 weeks—and that may be the most you've got for a dollar in years. Fill out the coupon and attach a $1 bill to it.

Name .....

Street ..... Zone .....

City ..... State .....

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

we attend to those in convalescence after hospitalization but forget those in restoration after imprisonment? This is an undeveloped field in the Christian ministry." Mr. Bowman says that a great proportion of the prisoners today are teen-agers.

News of People and Places in the Philadelphia Area

Howard M. Morgan has given up the pastorate of Chestnut Street Presbyterian Church here to devote his full time to his preaching-teaching missions. . . . Prof. Andrew W. Blackwood has retired from Princeton Theological Seminary; he will teach biblical homiletics at Temple University school of theology. . . . Pres. Raymond Kistler of Beaver College, Jenkintown, Pa., has been named chairman of the campaign for the International Christian University in Japan for Pennsylvania, New Jersey and Delaware. . . . At Haverford College, Prof. W. E. Hocking will lecture during the fall semester on religion in civilization. Prof. Douglas V. Steere, on leave of absence, will visit Germany for the American Friends Service Committee. Prof. and Mrs. Frank D. Watson have gone to Greece for a three-year teaching mission under the Congregational Christian Churches. . . . Norman E. Dettra, an Evangelical United Brethren pastor, has been appointed a field assistant for the Pennsylvania temperance league, with headquarters at Annville. . . . H. George Vorsheim, Jr., of Westminster Presbyterian Church here has flown to Japan on behalf of the New Testament Pocket Testament League.

Friends Prepare for 1952 Conference

One of the two study booklets planned in preparation for the 1952 Friends World Conference in Oxford, England, will be ready for distribution by Christmas. It will present basic questions pertinent to this fourth century of Quakerism. J. Bernard Walton has retired after 35 years as executive secretary of the Friends General Conference. His successor will be J. Earle Edwards of the American Friends Service Committee's Chicago regional office. Mr. Edwards, the son of a Baptist minister, is a Friend "by conviction." Albright College at Reading, Pa., was recently host to the regional A.F.S.C. institute of international relations. The theme: "A World in Revolt —America's Role."

And So Forth

The Saturday sermon in the Philadelphia *Evening Bulletin* is now being prepared by Frederick Brown Harris, chaplain of the U.S. Senate, who follows in the footsteps of Joseph Fort Newton and Samuel W. Purvis.

Prof. Roy D. Whitehead of Cambridge, England, moderator of the Presbyterian General Assembly of that country, has been on an eight-week visit to the U.S. and Canada.

The Episcopal diocese of Pennsylvania has been presented by Mr. and Mrs. S. Griswold Flagg with their Main Line estate of 50 acres, a 19-room manor house, two tenant houses, a two-story garage and a swimming pool. Bishop Oliver J. Hart announces that a $125,000 endowment fund will be raised to operate the estate as a diocesan center.

According to its headquarters here, the United Presbyterian Board of Foreign Missions has been granted permission by the Ethiopian government to open new work at Ghimeera. Building will start at the end of the rainy season.

CHARLES DANIEL BRODHEAD.

Protestant Film Group Issues New Catalogue

The Religious Film Association, interdenominational service organization, has issued a new catalogue of films, slides and filmstrips for church and community use. In addition to descriptions and critical evaluations of the films which may be obtained from the association's depositories, the catalogue contains a list of resource materials for leaders, articles on methods of film presentation, a topical index and cross reference listings. The catalogue can be had for 50 cents from the association at 45 Astor Pl., New York 3, N.Y.

Will Consider Religious Programs In Preparatory Schools

Many of the headmasters and headmistresses of the nation's independent and private schools are to assemble in Atlantic City in October to dicsuss the kind of religious programs best suited to their institutions. The meeting is sponsored by the National Preparatory School Committee, which assists the development of the Student Christian Association Movement in preparatory schools. Among those who will address the meeting are Bishop Angus Dun, Mrs. Douglas Horton and Howard Thurman.

CORRECTION

The youth department of the Methodist Board of Education, Nashville, points out that the figure for attendance at Methodist youth conferences (10,000) as reported in the Aug. 2 Christian Century is in error. Estimated total attendance this summer at the denomination's 775 camps, assemblies and institutes, reports E. O. Harbin of the department, is 150,000. Mr. Harbin adds that giving to the Methodist Youth Fund, the young people's missionary "special," for the past 10 years totals $2,040,120.

FREEDOM OF WORSHIP

IT was won for you by the saints of yesteryears—this freedom of worship you enjoy today.

Persecution, and even martyrdom, were endured in the winning. The heritage acquired so dearly becomes yours to defend in a time of stress and upheaval.

Is your church holding the line with its best talents and resources? Does it have a challenging program of Christian education, geared in with the teaching aids of its official publishing house?

Your church publisher employs dedicated men and women—each of whom is a specialist in some phase of Christian education—*all* of whom are soundly versed in Scripture . . . close to your own problems and objectives.

Use the lesson materials prepared by your church publishing house. Only the best will serve when so much for good, and so much for ill, are hanging in the balance.

PROGRESS through Cooperation

YOU NEED YOUR PUBLISHING HOUSE:
YOUR PUBLISHING HOUSE NEEDS YOU

This is a cooperative advertisement of the Official Protestant Publishers Group, Box 67, Chicago 90, Illinois

Join Community Church Groups

New International, Interracial Agency Is Formed in Merging Convention Held at Lake Forest, Ill.

LAKE FOREST, ILL., Aug. 21.—The bringing into being here on Aug. 16 of the International Council of Community Churches was an event significant in the history of Protestant churchmanship. This new world fellowship of community-centered churches was formed by the union of the National Council of Community Churches and the Biennial Council of Community Churches, which met in joint convention Aug. 15-20 on the campus of Lake Forest College, Presbyterian-related institution on Lake Michigan 50 miles north of Chicago's Loop.

More than 500 delegates from local churches shared in the official action of merger. They voted unanimously to constitute the international, interracial organization. The new agency unites in one council community church groups of a dozen countries and many races.

Includes Churches Abroad

The National Council of Community Churches, which was organized in 1945 as an association of independent congregations within the United States, had grown in its five years of existence to include churches in Canada and in Central and South America. Listed on its membership rolls were also native congregations of Filipino, Chinese and Japanese Christians.

In recent months the National Council had been requested to broaden its fellowship to receive representatives of English-speaking congregations in various countries of Europe and Asia. At the merging convention, action was taken authorizing the appointment of a special committee on English-speaking churches abroad to facilitate association with these groups. Charles T. Holman, formerly dean of the University of Chicago's divinity school and now pastor of the Union Church of Guatemala City, was subsequently made chairman of this committee.

An Interracial Step

The Biennial Council of Community Churches, which has behind it nearly a quarter-century of organized activity, included something over 100 Negro congregations of independent affiliation. Negotiations for a united body to serve community churches of all types had been in progress for two years. These negotiations were consummated in the Lake Forest convention. The resulting International Council of Community Churches has an official voting membership of around 400 congregations; it also represents in associate relationship some 3,000 other community, federated and union churches. Each year a growing number of these associated congregations are enlisting in the active program of the council and contributing to its support.

Keynote of the convention was sounded at the opening session in addresses by Joseph M. Evans, pastor of the People's Church of Christ, Chicago (largest community church in the world), and president

THE **Secret of Life**

by ROY A. BURKHART

The secret of life which seems to evade so many is simply the discovery of who we are, whence we came and whither we are going, Dr. Burkhart's new book shows. Written warmly and directly, it provides a much-needed primer on the spiritual life. Because the author relates the insights of psychology, the wisdom of spiritual guides ancient and modern, and his own rich experience in counseling, the book has an immediate, personal quality that will have great appeal. **$1.25**

READY SEPTEMBER 20

THE ART OF THE

Rhythmic Choir

by MARGARET PALMER FISK

A practical handbook on the rediscovered art of worship through symbolic movement. The return to the use of rhythmic motion has developed independently and simultaneously in various parts of this country and is becoming a recognized part of worship services. This, however, is the first book on the subject and it has been prepared by a leading authority on the rhythmic choir. It considers, among numerous other matters, the starting of a rhythmic choir, children's work, the dance drama and television. There is a brief history of the use of symbolic movement in the Church, containing much material that has never before been gathered together in one book.

Illustrated with twenty-five line drawings and a frontispiece **$2.50**

at your bookseller

HARPER & BROTHERS • New York 16, N. Y.

GRADUATE SCHOOL OF THEOLOGY

OBERLIN COLLEGE **OBERLIN, OHIO**

An Interdenominational School of Theology with 115 years of experience

- Thorough preparation for Christian Leadership—ministry, missionaries, directors of religious education
- Qualified faculty
- Tested curriculum
- Adequate facilities
- Apartments for married students
- Ample opportunities to serve in churches while attending school—rural—city

For catalogue and full information write Leonard A. Stidley, Dean, Bosworth Hall, Oberlin, Ohio

of the former Biennial Council; by Roy A. Burkhart, pastor of First Community Church, Columbus, Ohio, president of the former National Council; and by Charles Howe of Joplin, Mo., president of the youth section.

Delegates heard addresses by a number of American church leaders, among them James Robinson of the Church of the Master, New York city; Raymond Dudley of the American Board for Foreign Missions (Congregational Christian); C. W. Ranson of the International Missionary Council; and Robert S. Hartman of Ohio State University's department of philosophy. Dan H. Stanton of the American Bible Institute conducted a series of morning Bible talks and Rosa Page Welch, concert soloist, led the daily "sings."

Purpose and Program

In a threefold proclamation the purpose and program of the community church movement were embodied: "We stand for a free discipleship under Christ, each believer his own priest before God. We seek to exemplify a life-centered faith, in which God's living spirit and not man-made creeds shall be our final and authoritative guide. We strive for the ultimate union of all Christians in one unbroken fellowship around the earth, a unity that does not imply uniformity, a fellowship as comprehensive as the spirit and teachings of Christ and as inclusive as the love of God." This theme pervaded the business meetings as well as the Bible study sessions and the inspirational addresses. The Sunday morning worship service was held at the People's Church of Christ on Chicago's south side.

Climax of the convention was, appropriately, the closing session on Sunday evening at which the official consummation of union of the two councils was celebrated. The service was held in Rockefeller chapel at the University of Chicago, with music by the massed choirs of Chicago's community churches under the direction of J. Wesley Jones. There were addresses of dedication and commitment to the new union by the presidents of the uniting councils on behalf of their respective groups. In response, the newly elected president of the united group, on behalf of the International Council of Community Churches, accepted the heritage of the past and projected the hopes and purposes of the new movement in a closing message on the theme, "More Stately Mansions."

Plans for the Future

This correspondent was elected president of the new council. He will be assisted in administrative duties by Jesse Smith of Chicago, who will supervise the program from national headquarters as full-time office director. Vice-presidents elected were Oscar L. Rand of Baltimore, Fred Johnson of Columbus, and Alfred Ruesch of Great Neck, L.I. Joseph Fox of San Diego was elected secretary, and Ralph Jordan of Columbus, treasurer. To Dr. Evans and Dr. Burkhart was given the responsibility of minister placement. These officers, plus chairmen of all standing committees, department directors and 12 members-at-large, were constituted the administrative board of the new council for the coming year.

Headquarters of the merged council will, for the present, be located at the offices of the former National Council, 1320 Cambridge Blvd., Columbus, Ohio. Active promotion of the year's program will be the responsibility of the administrative board through its administrative committee directed by the president. Next year's convention will be held at Longview Community Church, Longview, Wash., with Ed Egbert, long-time leader in the movement, as host pastor.

J. R. Howe.

Plan Expansion for Medical College in India

A five-year program to raise $1 million for buildings and equipment at Vellore Christian Medical College in south India and its affiliated hospital was approved at the recent meeting in New York of the institution's board. A training center for Christian doctors and nurses for some 900 medical units in India, Vellore is supported by 40 Protestant denominations in North America, Great Britain and Australia. The building program will enable the center to meet requirements of Madras University, which has granted recognition to the college.

Debate Peace Petitions

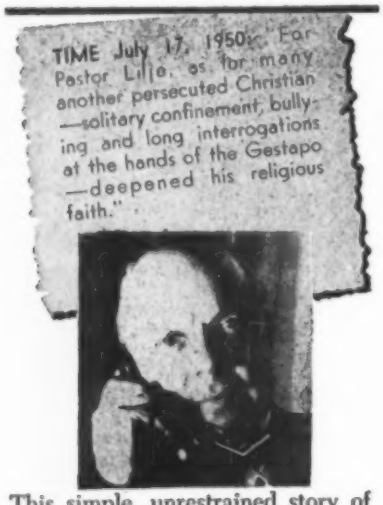
Episcopal 'Living Church' Says 'Witness' Appeal Is Designed to Mislead

The *Witness*, unofficial Protestant Episcopal weekly published in New York, reported on Aug. 15 that its statement in the Aug. 10 issue urging support of the World Council of Churches' call for a "just settlement by negotiation and conciliation" of the hostilities in Korea had been signed by 440 persons—a 25 per cent return on copies sent out by the paper. Signers, the paper reported, represented 27 denominations from 39 states; Methodists led the list with 158 signatures.

After quoting part of the World Council's statement, the *Witness* appeal went on to state: "We favor every effort in the direction of peaceful settlement in Korea, such as the proposals of Premier Nehru which include the recommendation that the representative of the Chinese People's Republic be seated in the United Nations in accordance with the Charter, and other steps necessary to restore the United Nations as an effective agency of mediation. The moral atmosphere of our land today is dangerously pessimistic and warlike. A positive effort by the American people on behalf of reconciliation among the nations is needed to create a climate which will constrain our government to give fuller support to attempts at peaceful settlement in Korea." A final paragraph pledged active support of the World Council's call for negotiations through the U.N.

The 'Living Church' Replies

In its issue of Aug. 20, the *Living Church*, another unofficial Protestant Episcopal weekly, published in Milwaukee, pointed out that by omitting reference to the World Council's clearly expressed denunciation of Communist aggression and its support of U.N. police action in Korea, and by adding an endorsement of the Soviet demand for the seating of a Chinese Communist delegation in the U.N., the *Witness* statement "tears the World Council resolution out of its context, gives it a totally different twist and ends up with a 'pledge of active support' of what is said to be the World Council's position but is actually, in large meas-


TIME July 17, 1950: For Pastor Lilje, as for many another persecuted Christian —solitary confinement, bullying and long interrogations at the hands of the Gestapo —deepened his religious faith."

This simple, unrestrained story of a great Christian, now Bishop of Hannover and one of Germany's religious leaders, is a book to be read seriously, but with grateful thanksgiving for a man who emerged from terror and horror and futility to say "the rainbow of freedom was shining over my life."

THE VALLEY OF THE SHADOW
By Hanns Lilje
Translated by Olive Wyon
$1.25
At all Book stores
MUHLENBERG PRESS
Philadelphia 7

ALL CHURCH CRAFTS
Studios of George L. Payne
American Productions in Stained Glass, Lighting Fixtures, Woodwork, Altar Ornaments & Tablets
Genuine Carillons
Also Representing
J. Wippell & Co., Ltd.
Exeter • England
English Church Art
Address Inquiries
GEORGE L. PAYNE
15 Prince St. • Paterson 11 N.J.

FOLDING CHAIRS
• IN Steel OR Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 56 SCRANTON 2, PA.

ure, the position taken by Soviet Delegate Malik in the U.N. Security Council."

The *Living Church* continued: "It seems to us that the Witness statement is in much the same category as the Stockholm appeal. Churchmen should realize that by signing it they are in fact endorsing a position closely related to that of the Soviet Union, not that of the World Council." Noting that the *Witness* plans to send its statement, with endorsers' signatures, to Washington and to U.N. authorities, the *Living Church* quoted the Archbishop of York when asked to sign a similar petition to the British government: "I should be much more ready to sign it if it were addressed . . . to the Kremlin, whose representatives have blocked . . . all proposals for international control."

The Church Roll

The American Friends Service Committee's race relations committee has appointed Prof. Jay Saunders Redding of Hampton Institute its visiting lecturer for 1950-51. Each year the committee makes the services of the lecturer available to schools and colleges as a means of encouraging interracial good will and cooperation.

Charles F. Boss, Jr., executive secretary of the Methodist Commission on World Peace, is spending three months in Europe conferring with church and government officials.

Bernard A. Confer, administrative secretary of Lutheran World Relief, has left for six weeks of conferences and inspection of field operations in Germany and Austria.

Richard Akagi, midwest regional representative of the Japanese American Citizens League, has been appointed chairman of the national committee of American citizens of Japanese ancestry which is aiding in the campaign to raise $10 million for the International Christian University in Japan.

Mrs. Ba Maung Chain, prominent Karen laywoman and leader in the Burma Y.W.C.A., has been elected the first woman president of the Burma Christian Council, Religious News Service reports.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

The Furies (Par.) Judith Anderson, Wendell Corey, Walter Huston, Barbara Stanwyck. *Drama* set in New Mexico, where cattle baron and imperious daughter match wills over mastery of huge ranch operated like a personal empire. A *rambling* tale about people driven madly by avarice, revenge and wild ambition—who give no indication of realizing their motives are base. Adult dialogue and some sweeping scenes of outdoor action contribute interest; performances by Anderson and Huston (the last before their recent deaths) are in the grand style. But it all adds up to glorification of individual ruthlessness. **M,Y**

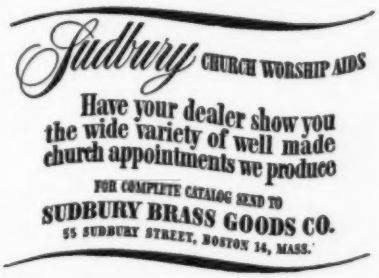
Louisa (Univ.) Spring Byington, Charles Coburn, Edmund Gwenn, Ruth Hussey, Ronald Reagan. *Comedy.* When local grocer falls in love with grandma, it looks at first like the solution to a growing problem of lonely old age. But when father's boss turns up as a rival for grandma's hand, every member of the suburban-dwelling family is involved in a new problem of his own. *Lots of fun,* and a pleasant change from adolescent romance—but it is too bad the plot ends up depending more on slapstick than on the quiet, discerning humor with which it began. **M,Y,C**

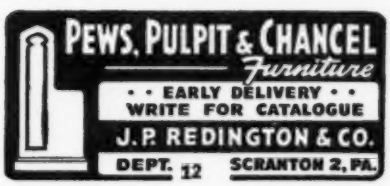
Stella (Fox) Leif Erickson, Victor Mature, Ann Sheridan, David Wayne. *Comedy* set in dilapidated resort town, where wacky family gets in all kinds of trouble when ne'er-do-well brothers-in-law connive to get alcoholic uncle's life insurance after hiding his body, sure that no one will believe the truth—that he was killed accidentally in usual picnic squabble. Subsequently, they are called on to identify every corpse found in the area, only to be proved wrong. A *macabre theme less irreverent than plot outline would indicate.* Contains some effective satire on insurance beneficiaries who develop sudden affection for long neglected relatives. **M,Y**

BEST CURRENT FILMS

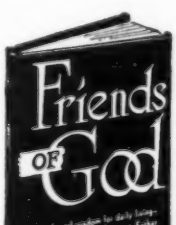
For Family: Annie Get Your Gun, Beaver Valley, Cheaper by the Dozen, Cinderella, The Jackie Robinson Story, Stars in My Crown, Ticket to Tomahawk, The Titan.

For Mature Audience: All the King's Men, Battleground, The Bicycle Thief, The Big Lift, The Fallen Idol, Fame Is the Spur, The Gunfighter, The Hasty Heart, Intruder in the Dust, Lost Boundaries, Mrs. Mike, No Sad Songs for Me, Pinky, The Red Shoes, A Run for Your Money, Samson and Delilah, The Third Man, Three Came Home, Treasure Island, Twelve O'Clock High, The Winslow Boy. 9-6-50


Sudbury CHURCH WORSHIP AIDS
Have your dealer show you the wide variety of well made church appointments we produce
FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
55 SUDBURY STREET, BOSTON 14, MASS.



Friends of God



By COSTEN J. HARRELL

Brief, pointed, deeply reverent, these daily meditations bring peace to weary souls—faith and wisdom for daily living—closer fellowship with God on all occasions.

Each meditation is rich with warm interest, appealing stories and anecdotes, and a deep, full sense of God. Each discusses a selected Scripture topic, and concludes with a brief, searching prayer.

For all who would enter or lead others into God's presence, here is new depth for private devotions, rich material for worship services and sermons.

FRIENDS OF GOD has served Christians in all walks of life for over twenty years. Now, presented in an attractive new edition, it brings vital aid to everyone who would live closer to his Father.

Some of the Forty-three Topics

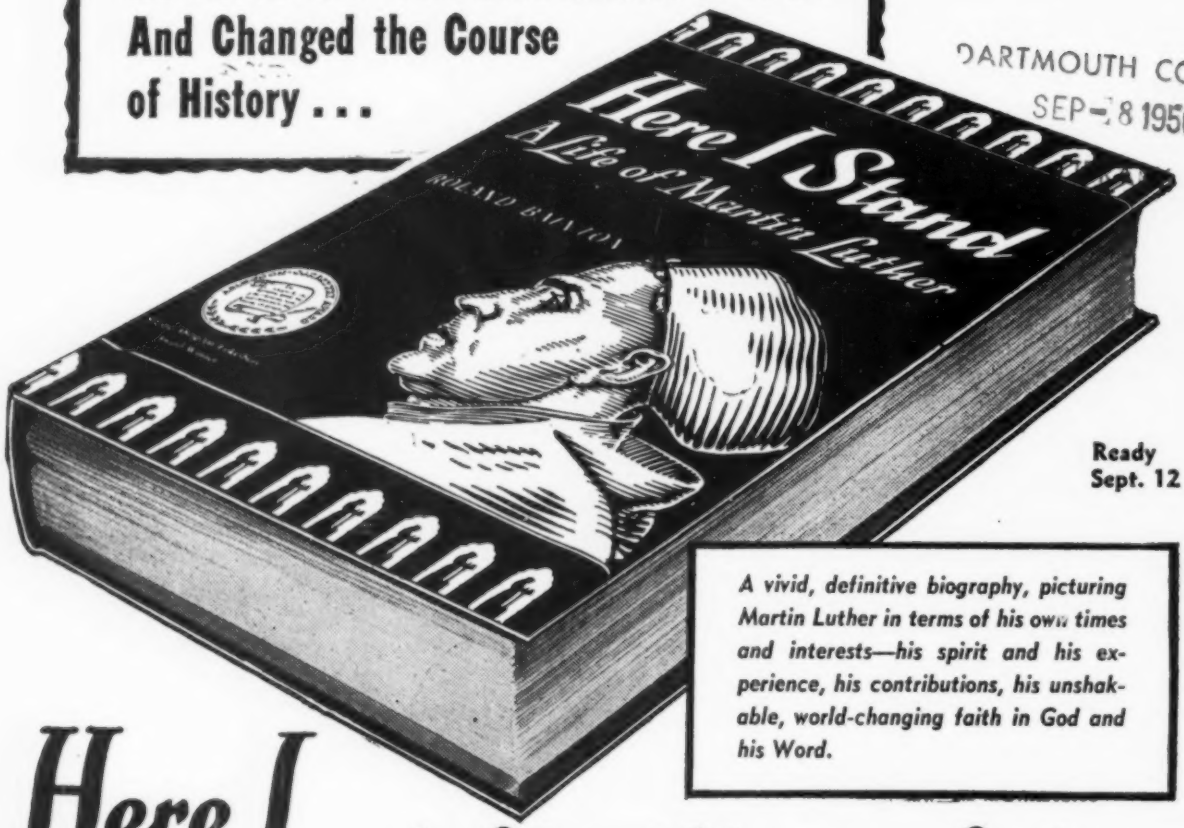
Friends of God—Excusing Our Faults—A Quiet Faith—The Ministry of Pain—Parental Hopes—My Neighbor—Investing with God—The Glow and the Afterglow—Our Homes—Heavenly Vision and Earthly Task.

160 PAGES • POCKET SIZE

$1.25 at your bookstore . . . *Abingdon-Cokesbury*

DARTMOUTH COLLEGE
SEP 18 1950

He Defied the Church, Founded A Faith And Changed the Course of History . . .



Ready Sept. 12

A vivid, definitive biography, picturing Martin Luther in terms of his own times and interests—his spirit and his experience, his contributions, his unshakable, world-changing faith in God and his Word.

Here I Stand

A Life of Martin Luther

By ROLAND H. BAINTON

The 1950 Abingdon-Cokesbury Award Winner

HERE I STAND is a discerning portrait of the monk who took his stand against the Holy Roman Empire and did more than any other man to initiate and establish the Protestant faith.

It is rich with the flavor of sixteenth-century Germany—bringing dramatic accounts of the political and religious struggles and excerpts from tracts, satires, and other writings. The firsthand sources were selected from the whole range of extant sixteenth-century German writings, including some hitherto unused in any studies in English. Over one hundred reproductions of rare contemporary woodcuts and engravings illuminate the pages, twenty-three of them full-page size. These include satirical cartoons; ornamented title pages of tracts and books, including Luther's Bible; and portraits of the leaders in the political and religious struggle.

HERE I STAND is a significant contribution to Protestantism—a study of the life and faith of its greatest leader—a picture of the man whom Dr. Bainton describes: "He was the father of a household, the molder of the German people, a new David playing on his harp, an emancipator of certain fetters of the spirit, the divider of the Church, and at the same time the renewer of Christendom. All this he was, and more; but pre-eminently, for his own time as well as for ourselves, he was a man athirst for God."

HERE I STAND
A Life of Martin Luther
By Roland H. Bainton

432 Pages. Illustrated. **$4.75**

AT YOUR BOOKSTORE

Abingdon-Cokesbury

go

LLEGE

the

ot-
est
de-
of
rp,
der
of
mi-
ur-

.75